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The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

Friday, November 1, 1935

THE MYSTICAL BODY
Fulton J. Sheen

ENGLAND AND THE SUEZ CANAL
Pierre Crabites

THE CHURCH AWAKE
An Editorial

Other articles and reviews by Henry Smith Leiper, Karl Schaezler, Joseph J. Reilly, Edgar Schmiedeler, Paluel J. Flagg, T. Lawrason Riggs and Patrick J. Ward

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VOLUME XXIII NUMBER 1

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A Weekly Review of Literature, The Arts and Public Affairs

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Published weekly and copyrighted, 1935, in the United States, by the Calvert Publishing Corporation, 386 Fourth Avenue, New York, N. Y. Entered as second-class matter, February 9, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. United States: $5.00; Canada: $5.50; Foreign: $6.00. Single copies: $.10.

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THE CHURCH AWAKE

ONCE a week there comes to this office the invaluable material supplied to the Catholic press by the News Service of the National Catholic Welfare Conference. There are brief yet important cable dispatches from Rome and other world centers. There are interpretative letters from those centers prepared by special correspondents who explain or develop the significance of the trend of events in their respective countries. And there is a mass of news reports, literally from all parts of the earth. We trust that it is scarcely necessary for THE COMMONWEAL to add that in addition to a careful reading of this N. C. W. C. material its editors also follow a large number of the Catholic periodicals which use the N. C. W. C. service, for the purpose of acquainting themselves with the editorial views of our Catholic contemporaries, and with diocesan and local Catholic news.

On the other hand, it is likewise our duty, on this paper, to follow the secular press—the great daily newspapers, first of all, together with a mass of weekly, monthly and quarterly periodicals. Never wavering in our belief that the world is confronted by a universal crisis of thought and of action, which is at least as grave as any hitherto recorded in history, and that the Catholic religion is more vitally connected with this condition of crisis than any other world force, the primary purpose of our study, both of Catholic journalism and secular journalism, is to determine, to the best of our ability, to what extent Catholic Action is succeeding, or failing, in its mission of extending the health-giving influence of the Church of Christ among the distracted nations and races of the world.

It must be confessed that at times the immense weight of the mass of bad news reported by and commented upon by the secular press, day by day, hour by hour, even, from all over the earth, is

almost overwhelming. The pressure of this ceaseless communication of secular calamity and disaster, and violence, and oppression, and fear, and the ever-darkening shadow of war, is well-nigh resistless. Nor does the steady perusal of the news of the world-wide Church greatly lessen the burden of apprehension, unless—but this is the whole point we desire to make: unless the Catholic reader constantly bears in mind a truth which journalism (even Catholic journalism) tends to obscure, the truth, namely, that journalism cannot possibly report the full scope and deepest, and most hopeful, meaning of Catholic news.

For example, in going through this week's batch of Catholic news, the appalling conditions of active, relentless, thoroughgoing persecution of Catholicism in Germany and Mexico are what leap to the eye, and throw a black shadow over everything else. And week after week, month after month—in the case of Mexico, year after year—similar reports of atrocious events have been published, without, however, appearing, except infrequently, in the secular press. In the Saar Territory, which was returned to German rule mostly because of the patriotism of its predominantly Catholic population, crucifixes were removed from court rooms, in Saarlonis, and replaced by pictures of that model of justice and mercy, Adolf Hitler. Literally hundreds of other outrages, ranging from petty acts of tyranny and injustice to the gravest of violations of the Concordat with the Church, are constantly reported. Little attention seems to be paid to these events by the secular press, whose spotlight has become almost exclusively concentrated upon the Jewish situation and, to a lesser extent, yet steadily, upon the persecution of the Protestant Churches. The same situation prevails as to Mexico. Only briefly and most infrequently does the secular press report the constant conflict between the Church and the persecuting government of Mexico. The joint Pastoral Letter of the Mexican bishops attracted only the most perfunctory, unintelligent notice. The same thing was true concerning the protest addressed to the Mexican government by the bishops. And the broadening of the attack upon the Church to include all religions, and, of late, all civil and cultural liberties—for example, the assault upon the University of Mexico—is ignored by the mighty American press. Yet in connection with the latter event, it would seem that the American secular press—so keenly concerned with the preservation of liberty at home—would be awake to the meaning of what is going on. The attempt of the present dictatorial government of Mexico to set up an absolute control over all forms of thought other than its own monopolistic totalitarianism should certainly at least interest the American secular press. In denying any further support to the National University of Mexico—which long ago ceased to represent Catholic culture, but which has struggled to preserve its academic independence — the spokesmen for the government frankly reveal the latter's determination to destroy all educational systems other than its own. This is essential, declared Deputy Altamirano, "so that enlightened workers and peasants can aid the President in his work of wresting both children and adults from the Reaction so that the new man, who is to be the socialistic basis of the world, can be developed." And the President, this speaker continued, considers as fundamentally essential "the combat against all religions, which are equally doleful to workers and peasants."

In these words the true meaning of the great world crisis of today is clearly revealed—the universal, organized warfare upon all religion, but especially the world-wide, organized religion of the Catholic Church. But it is at this point that Catholics, we believe, should be comforted—remembering that it was to proclaim and to establish "the new man," as the only true and abiding "basis of the world" of humanity that Christ came, and founded His Church, and that no temporary group of politicians in Mexico, Germany, Russia, Italy or elsewhere can for long, still less permanently, obstruct that work. The "new man" of godless socialism, or of frenzied nationalism, or racialism, may indeed seize and exercise temporal power, and even aspire to set up his own image in the place of the image of God. But his reign will be short, his power evanescent, no matter how violent or bloody.

The Christian work, of building up new men in Christ, is not violent, nor bloody; but it is permanent as life itself. Its signs are not of war and tumult and fear and oppression. Is voice is the still small voice. Even the Catholic press reports, as we remarked above, do not tell the whole story. Yet as we survey only one week's record, how many are the signs revealed of the deep, steady movement of Catholic Action, from all parts of the world. The practical cooperation of the laity in the apostolic labors of the clergy, which is the driving power of Catholic Action, is evidently proceeding vigorously. Many of the most important items of current Catholic news deal with these developments. Every page of this paper might be filled with the reports of them. And behind them, and below them, and above them, and permeating all of them are the unrecordable things—the power of prayer, the workings of grace, pouring out upon the world of men through all the sacraments, and in particular the Sacrifice of the Mass. The era of indifference to religion, anyhow, is gone. Persecution has returned. But in this sort of conflict the Church always grows strong. It is the Church Awake that now faces Caesar again.

Week by Week

AMERICAN neutrality is the issue. During the past week, relations between some of the world's most powerful nations were worse than they have been at any time since the summer of 1914. That the situation improved slightly is due entirely to the caution and good sense of Mussolini. We have said enough, on several occasions, regarding the Italo-Ethiopian dispute to indicate clearly our feeling that the war of aggression in which Italy is now engaged is necessarily based on a violation of international law. There can be no question that the League was obliged to act as it has acted, if the Covenant was to remain more than a laughing stock for all time. But one cannot identify British policy with the League. Such facts as that the entire strength of the Royal Navy was corralled in the Mediterranean, or that heavy concentrations of English troops were effected in Africa, are not to be explained as deeds authorized by the League or even sympathetic to its purpose. These things are belligerent maneuvers, carried out in accordance with old imperialistic ideals, and have certainly proved as dangerous to world peace as Il Duce's own exploits. Perhaps they were necessitated by fears for British security; but obviously they have no connection, even remote, with international law. In Britain the war party is without effective opposition. While the most resolute defenders of peace are motivated by desire to uphold the League and to resist an act of wanton aggression by Italy, the thumping imperialists have everything their own way and are now jeopardizing the present and the future peace of the world. It would be a thousand pities if Americans failed to understand this while there is yet time. The United States is not a party to the League of Nations. It need not, therefore, lose sight for a moment of the complexity of the present situation, or confuse London diplomacy with international law.

The Trend of Events

THE DRIFT of events in Europe was a startling proof of how fragile a thing political stability is. In her anxiety to curb Mussolini with a show of force rather than a use of force, Britain did not scruple to leave with her neighbors the clear understanding that if France failed her as an ally she would turn to Germany. During the entire period, Hitlerism was groomed for service as a possible partner. Inside the Third Reich, persecution of minorities died—or at least simmered—down; and outside, there was scarce a word concerning the multifarious cultural activities in which the Hitler-Rosenberg-Goebbels-Goering government is engaged. A very considerable portion of the British press issued undiluted propaganda on the subject. Enough had been done to show both France and Italy that, if it became necessary, the German General Staff might be invited to share in the great good work of enforcing the Covenant of the League of Nations! It was an adroit M. Laval, an exceedingly shrewd manipulator of the international concert, who felt his way about in the labyrinth thus created. But one Mussolini mistake was needed to bring about an explosion, and that mistake has most fortunately not been made. We of this country cannot regard the news too objectively and critically these days. It is profoundly to be hoped that the United States will develop a stable foreign policy, and find the right men to sponsor it. Until then, caution must be the byword.

On the Olympics

THE BERLIN correspondent of the New York *Times* secured from Dr. Theodor Lewald, German chairman of the Olympic organization committee, a statement which was published on October 19. Several references to THE COMMONWEAL editorials on the subject make it necessary to state—what is of course evident to anyone familiar with current German methods—that an official German pronouncement on the Olympics is worth nothing whatsoever. For example: Dr. Lewald does not deny the point we emphasized, that Catholic organizations established to foster sport activities have been persecuted by the régime; and he says instead that Catholic athletes who are members of Nazi sport organizations are not discriminated against. This he seems to think is fair play. We do not. It is an established Catholic assumption that the Church has a right to participate in the education of youth, and in Germany organizations to help in that educational work have long since been carefully fostered. The Nazi government now declares that a Catholic boy cannot belong to both a Nazi and a Catholic club and that, if he choose to remain in the second, both he and his parents will be penalized. Therefore, following the call of self-preservation, the lad must join associations which are submitted to a deluge of anti-religious propaganda, which openly arrange sport activities to conflict with religious services, and which abet such delightful ethical practises as encouraging girls to have illegitimate children. It is obvious that a Catholic Aryan boy who conforms with the Nazi creed will not be discriminated against. His conformity is, as a matter of fact, hailed as a form of apostasy. That is why we have said what we have said, and why we repeat: Catholics who help stage a show which is designed to be a glorification of the Nazi régime are, unwittingly or otherwise, assisting in a campaign against the

Faith, which is not the less sinister because it is often veiled and well-groomed. It would be a pity if Dr. Lewald's pathetically evasive statement pulled the wool over anyone's eyes.

The Labor Movement

FOR sustained interest and for manifestations of a healthy belligerence we commend the records of the last powwow of the American Federation of Labor. Time was when apparently fully contented groups met to consume inordinate quantities of highballs and to discuss matters which rarely went beyond the realm of organization politics. Though it could never be asserted that the federation suffered from dry-rot, it was certainly the victim of lesser and discouraging ailments. The recent sessions have noticeably altered this situation. Perhaps there was too much debating about the relative value of industrial and craft unions and too little action. Doubtless some important questions were left dangling in mid-air. And it is indubitably true that several very foolish things were asserted vehemently. But one gladly accepts all this as symptomatic of a resurrected vitality, which in the problematical times ahead may give the federation its old status as the defender of liberal and constructive thought in the realm of employment. When the smoke of battle had cleared away, Mr. William Green was in office again. We have no hesitation in expressing the conviction that he is a first-class man, with whom all of us have differed but whom we respect; and until a new generation supplies a more active leader, he must remain the one best qualified by experience and foresight. Labor has learned much, sometimes in a tragic way. To put this accumulated experience at the service of a better America must be the objective of the federation.

The Leader and the Lady

WHETHER Signor Mussolini disapproves of the career woman so much because he considers the career unworthy of woman or woman unworthy of the career, we are not in a position to say. However, there seems to be considerable evidence for believing that the Signor's plans for the opposite sex embrace a plentiful lack of assertiveness in the sphere of affairs. One may be in earnest about a thing of this sort, and yet be selectively in earnest—one may retain both humor and suavity; one may know when the time has come to make a graceful exception. That, precisely, is the thing which civilization has learned in the past from Latins. In Il Duce's recent encounter (by what may be called remote control) with the world's leading aviatrix, however, there are none of these pretty flummeries. According to news reports, the Italian consul-general in Chicago last spring conferred on Miss Earhart the Italo Balbo medal in a public ceremony which left no doubt in any mind that the honor came from his government. Subsequently he retracted the official sentiment (though not, of course, the medal), assuring Miss Earhart that the token was a personal tribute from him; and more subsequently he was transferred to Brazil, whence the making of explanations is much more difficult. It seems a fair inference that, though the voice was the voice of the consul-general, the words were the words, as the transferring hand was the hand, of Il Duce; who evidently feels so deeply about the matter of ladies in airships that even after the event he refused to honor his envoy's draught on his country's courtesy. Miss Earhart quietly sent back the medal and asked permission to forget the whole episode. She seems to be two up on her worthy opponent. She can fly better than he can, and she evidently possesses more urbanity, product of Italia, than he does.

For the Honor of Mary

THE appeal recently voiced by Monsignor Lavelle, the Vicar General of the Archdiocese of New York, at the blessing of a statue of Our Lady, for greater devotion to her from all who call themselves Christians, will be winged by many personal prayers from its hearers. In the whole range of Catholic doctrine, there is nothing more winning than the teaching about Mary, the Mother of God, and her relation to the rest of the human race. It is not only a truth which the finite mind instinctively reaches for, as an accessory to understanding, a key to help it set the proportions of the infinite truths proposed to it. It is also a truth whose beauty is instantly perceptible — one of those truths, indeed, which outsiders occasionally try to dismiss with a tribute to their poetic perfection. It is not, like some of the loftier truths of revelation, too large to be seen at a single glance, for it is, after all, a teaching regarding a creature. Though meditation cannot exhaust it, it is understood without meditation, being simple, full of a thrilling nearness to the heart and an exquisite grace that satisfies humanity's unquenchable yearning after innocence. It unites all Catholics in the simple sense that, whatever paths they take through their immortal inheritance, they set out from Mary as from their common home. The holiest know her as familiar beyond speech; the sinful cling to her as their last ally when conscious hope has failed them. It is curious beyond belief that this should be the portion of Catholic doctrine that was almost universally rejected by the Protestant reformers: that whatever else they would keep, Mary was let go. But that is old, tragic history, and this is a better day. May this plea of Monsignor Lavelle be widely heard!

ENGLAND AND THE SUEZ CANAL

By PIERRE CRABITÈS

THAT England owns the Suez Canal is the opinion generally held in this country by that small minority interested in foreign affairs. I have been repeatedly asked, since my recent return to the United States from Egypt, whether Great Britain will close the Suez Canal in the event that her relations with Italy reach the breaking point. I have more or less standardized my reply to this question and I now answer: "England does not control the operations of the Suez Canal. I do not consider that she would have either a legal or a moral right to close the canal to Italian merchantmen or war vessels."

I do not say that England does not own a controlling interest in the stock of the Compagnie Universelle which holds the franchise to the Suez Canal. What I assert is that notwithstanding this fact France far outweighs Great Britain in the management of the enterprise. The corporate powers of the owning company are vested in a board of directors composed at present of twenty-one Frenchmen, ten Englishmen and one Dutchman. The President is French. The *Agent Supérieur* is French. Most of the key positions are in French hands.

Why this apparent contradiction? The contradiction is obvious because we are confronted by the incontestable fact that, while England now owns far more than 50 percent of the capital stock of the Compagnie Universelle, she is today unable to dictate its policy and finds her representatives largely outnumbered by French directors. Anomalous as this state of affairs may seem, its *raison d'être* will become quite clear if we but take the trouble to do a little historical research.

The first factor which arrests our attention is the circumstance that when, in 1856, Ferdinand de Lesseps was endeavoring to float the stock of his Canal Company he foresaw that the public might be reluctant to put its cash into the venture if it was felt that the Viceroy of Egypt would be able to control the management of the board through his large holdings. A clause was accordingly written into the character of the corporation which states in black and white that no shareholder shall vote more than twenty-five shares at a stockholders' meeting regardless of how many shares he might own in excess of twenty-five.

It was De Lesseps's wish to give a popular and patriotic aspect to his enterprise. He stressed the point that the "little man" should have a voice in the management of the "straits of Suez." He issued 400,000 shares of stock. The "butchers, the bakers, and candlestick-makers" of France loyally responded to his appeal. They subscribed in small lots, in very small lots, to approximately 200,000 shares. The balance of Europe turned a deaf ear to his enterprise and absorbed in round figures, about 25,000 shares. Said Pasha, the Viceroy of Egypt, came gallantly to the rescue and took—or was hoodwinked into taking — the remaining, unsubscribed 175,000 shares.

If the Egyptian sovereign thus owned practically 44 percent of the capital stock of the Compagnie Universelle, he could cast but twenty-five votes at stockholders' meetings. This inhibition still obtained when he died and these 175,000 shares passed to his nephew and successor, Ismail Pasha, who further complicated the situation by hypothecating his holdings to the Canal Company and by giving Ferdinand de Lesseps an irrevocable power of attorney to vote them at all elections and on all occasions until December 31, 1894.

All these facts mean that when Disraeli bought Ismail's 175,000 shares in 1875 they were purchased subject to the charter provision of which we now know and to the rights accruing to the Canal Company in virtue of the pledge of which I have just spoken. It is quite probable that the British government could have arranged to wipe out the second difficulty but the first hurdle appears to have presented insuperable difficulties.

I understand that the feasibility of transferring these 175,000 shares to 7,000 different trustees was envisaged by the British government but that the land officers of the crown held that such a procedure would involve endless complications and would not be valid unless these transferees had purchased the twenty-five shares placed in their name.

This carried with it as a corollary not only the legal right to sell the stock but assured to the owners the profits accruing from the purchase. Disraeli wanted this gold to belong to the British taxpayers. He had risked his political future in buying these 175,000 shares. He was determined that nobody could accuse him of having had ulterior motives and of having arranged a spectacular coup to enrich individuals.

A condition and not a theory confronted the great patriot who was then Victoria's Prime Minister. British shipping interests were disatisfied with the policy of the Canal Company. The

Frenchmen who called the tune were interested in dividends and subordinated the demands of the carrying trade to those of the investors who had dug the great ditch. The directors thought in terms of heavy tolls and made them as high as the traffic could bear. French bottoms traversing the canal were few in comparison to English ships.

The French "butcher and baker and candlestick-maker" who had gone down into his woolen sock to find the cash to finance the digging of the canal approved of this "soak the English" strategy. The English man-in-the-street deeply resented this line of action. He would have gone to the polls and have voted Disraeli out of office had this pro-French and anti-British attitude been adhered to by the Canal Company after 4,000,000 pounds of the money of the English taxpayer had been expended to purchase these 175,000 shares.

It thus behooved the resourceful statesman who had made this investment to camouflage the fact that he knew nothing of the twenty-five share clause when he paid out all this gold. It became encumbent upon him to evolve a solution which would satisfy his constituents and at the same time appeal to the French.

Paris also found itself in a quandary. Frenchmen think in terms of dividends. They love to strike an attitude of idealism and are often looked upon as being doctrinnaires when in reality they are first and foremost hard-boiled realists. They knew, in their heart of hearts, that on the morrow of the fall of the second Empire they could not afford to twist the lion's tail when they had the truth driven home to them that Bismarck was seeking for a pretext to annihilate them. They were accordingly more than ready to safeguard their dividends by coming to a fair and square give-and-take arrangement with the English.

The scene was thus set for a gentleman's agreement between De Lesseps and Disraeli by which the latter waived his rights to attempt to vote his entire 175,000 shares in return for a promise on the former's part to see that ten Englishmen were elected to the board and that the directors adopted a middle-of-the-road policy in regard to tolls. This program fitted in admirably with Disraeli's designs. It was to remain in force until 1894, that is to say, for a period of some nineteen years from the date of the purchase of the Khedive's shares. This pact does not appear to have been renewed since its expiration but its spirit still dominates the present situation.

The gentleman's agreement has fitted in admirably with the requirements of the British Treasury and with Disraeli's love of glory. It has accentuated the value of the investment made by the Conservative leader. It has brought a harvest of gold to the English Exchequer. It has held in leash those militant shipping men who would fain have canal dues reduced to little or nothing. It has enabled the British taxpayer to enjoy a revenue which would otherwise be closed to him. It has permitted the makers of English budgets to tap a source of wealth which is a life-saver to them—and to use the French as a cloak.

Of course, all these reasons do not explain why England—or France if you prefer—would have neither a legal or a moral right to close the Suez Canal to Italian merchantmen or vessels of war, but they do show, I think, that England does not control the aspirations of that waterway. It is equally easy to demonstrate why nobody may validly close the canal.

Horace's Birthday Message

(Italy is celebrating the 2000th anniversary of the birth of the poet Horace [65-9 B.C.]. His praise of rural life and rebuke to the greedy rich here follows: Non ebur neque aureum.)

Not in my house shall you behold
Panels of ivory and gold,
Nor rare Hymettian wood
On carven columns stood;

For me no weary slaves within
Laconian purple garments spin:
But these to me remain—
Honor, and kindly vein

Of wit; for which, though I am poor,
The rich man still frequents my door:
No higher fortune then
I ask of God or men;

Enough for me the simple charm
Of life upon my little farm;
Thus day by day drives on,
Moon after moon has shone,

While, for some unseen future you
Your costly marbles buy and hew,
And, careless of the grave,
Win acres from the wave;

Aye, and to glut a senseless greed,
Wring fortune from a neighbor's need,
And cast upon the wild
Husband and wife and child:

As if for you were not forecast
Death and the narrow tomb at last!
Why seek you more? For Fate
Will rich and poor equate;

Nor can your wealth make Death delay—
He takes the mighty from their sway,
And with unsought behest,
Summons the slave to rest.

HUGH DE BLACAM.

THE MYSTICAL BODY

By FULTON J. SHEEN

Christianity faces two powerful rivals in its quest for the souls of men. One of these is Communism—not an economic doctrine merely, but a philosophy of life as well. We are indebted to Monsignor Sheen for allowing us to present in full the text of the address recently delivered by him at the Cleveland Eucharistic Congress, in which he contrasted the Catholic and the Communist ideologies. Extraordinary interest was then justifiably aroused. Part two of this paper will be issued next week.—The Editors.

THE DAY of heresy is over. The world has finally become logical; it has ceased believing in heresies and half-truths. No longer is it like the unlawful mother in the court room of Solomon, who in a stroke of broad-mindedness would have divided the child; it is rather like the lawful mother who sees that truth is like that babe, it must be taken in its entirety: the whole truth or nothing. Minds of the future want a complete philosophy of life, something which dominates the whole being, body and soul, and they find only two: namely, the Church and Communism. When I use the term Communism I do not mean a purely economic system. By it I mean a philosophy of life which mobilizes souls for economic and secular ends.

From an economic point of view there is nothing new about Communism; it is the logic of the worst aspects of the spirit of capitalism which it pretends to condemn. Capitalism made economics the principal end of human life; Communism makes it the unique end. In fact, Communism is so determined man will have no other goal than the secular, that it does not leave its attainment to a few haphazard capitalists, but makes it the very goal of the State itself. Hence, from an economic point of view, it is not a revolution which began a new era, it is a revolution which marks the end of an old one; it is not the cry of birth, it is the groan of death; it is the dying gasp of a civilization which for 300 years has forgotten the Kingdom of God and pursued only the things of earth.

Communism, as it has been defined, is not peculiar to Russia alone. We see there the mobilization of souls under an economic disguise where 160,000,000 of God's creatures destined for eternal life are dehumanized and reduced to the state of ants whose sole business in life is to build up the great ant-hill of the classless class; we see it in Mexico with a political disguise where treason is synonymous with the worship of the Crucified; we see it with a racial mask in Germany where the State would crush the religion of Him Who rose from the dead, and would return to the barbarism of gods who are still rotting in their graves. In all three instances men are bludgeoned into living their lives without God; they are beaten and hammered into the new pattern of the collective, where barbarism filters through the sieve of the State and where the gods of economics are supreme.

How has this world movement of the mobilization of souls for secular ends come upon us? It has come about probably as a reaction against the other extreme error of "rugged individualism." Another reason is, the World War accustomed us to mobilization, and as a consequence the relative unimportance of man.

When a world which boasts of its progress reaches a point where it can send millions of men *en masse* into a battlefield, to make rivers run red, to turn poppy fields into Haceldamas of blood, to tear great gaping wounds in Gothic cathedrals—it has indeed forgotten that every man has an immortal soul, and in the eyes of God is just as personal and as valuable as the king who declares a war, or the general who directs it behind the lines, and maybe more valuable if he loves God more. The inalienable and sacred rights of human personality are indeed regarded as trivial, when the bones of 6,000,000 men can be strewn across the fields for a cause which is still unknown. Creatures of God have lost their importance when they can be generalized with the anonymous title, "The Unknown Soldier." That war spirit of mobilization, which resulted in mass suicide—for that is what the World War was—has left its imprint on the modern mind. The world is still mobilizing, still ignoring the human, still counting bodies instead of souls, still thinking of poverty instead of the poor, and the masses instead of man.

Communism is the perfection if this tendency to minimize human personality by mobilizing his spirit for the insane collective which has no other end than the secular.

Because it inspires sacrifices, because it controls the human spirit down to its very depths, making itself even the judge of conscience, because it teaches a doctrine of salvation and pretends to give an account and even an answer to all the problems of life, it is more than a system of economics: it is a religion. But as a religion it is not a heresy within Christendom, it is the ape of Christianity, like it in all externals, but dif-

fering in its spirit. It too has a Bible, which is "Das Kapital" of Karl Marx; it has its original sin, which is capitalism; it has its Messianic hope, which is the classless class and the godless race; it has its law of sacrifice, which is class struggle; and it has its priesthood, which is the high commissariat. It is like Christianity in all things save one; it is inspired not by the spirit of Christ but by the spirit of the serpent. It is the new Israel, the new elect, the Mystical Body of the Anti-Christ.

There is a relative truth, however, in Communism, and that is its reaction against individualism in which each man is a wolf to his neighbor; but more than that, its relative truth is in its longing for a real community of men. It has rightly asserted that the emphasis must now be placed on the unity of men in the social order. But there is not just one kind of unity into which men can be grouped; and that is the mistake Communism makes. There are two: the organized technical unity which is Communism, and the organic spiritual unity which is Catholicism; a social body in which man is dehumanized for an economic end, and a social body in which the spiritual dignity of man is preserved for eternal happiness with God.

Because Communism does insist on the social and communal it can never be opposed by any system of ideas, or by any loud shouting about rugged individualism; it can be stopped only by something equally social and communal. Because it mobilizes souls for economic ends and crushes the spiritual element in man, it can only be stopped by some force which mobilizes souls for eternal ends and preserves the honor of a man. Because Communism is a religion, it can be vanquished only by a religion. In a word, Communism can be met only by that historical form of Christianity which has been excluded from western civilization for 300 years and which is now returning from exile, namely the Church. The Mystical Body of the Anti-Christ can be conquered only by the Mystical Body of Christ.

What is the Mystical Body of Christ which alone can save the soul of civilization? The Mystical Body of Christ is the Church. In order to understand its rôle in the world, let it be recalled that when Our Blessed Lord was born of the Virgin Mother over 1,900 years ago, under the floor of the world in the village of Bethlehem, the political, economic and social conditions of His time were very much like our own. Politically there was militarism with practically the whole world under the eagle of Rome; economically there was heavy taxation. Hence the burning question: Was it lawful to pay tribute to Caesar? Socially there was a legalism, an externalism, a Pharasaism, or what we call Puritanism.

The interesting and instructive fact is, that He who set out to regenerate a world said nothing whatever about militarism, about finances, about economics; He said nothing about armaments; He even said nothing about the horrors of war. And yet He did something for all these things. How? Not by writing a book, but by infusing the world with a new society, a new kingdom, a new organism which would be the social prolongation and extension of the Divine Life He brought to earth.

Often during His earthly life, which was not long, as we reckon human life, He promised to assume another body which would be one with Him, as His own physical body was one with His Divine Person. This new body He said would be social, i. e., it would be made up of men, like a kingdom; it would be vital and organic, i. e., the relation between the new Body and Him would be like the relations of the branches and the vine; it would be one with Him, so that if anyone did anything to this new body or new kingdom, he would be doing it to Him; it would be capable of growth, i. e., starting with a few chosen Apostles it would grow like a tiny mustard seed until it became a great tree and filled the world; it would be both Divine and human, as He was Divine and human, i. e., human in the men who would constitute it, Divine in the Spirit which would vivify it. In preparation for this new social existence Our Lord gathered about Him a few Apostles and disciples, and on Pentecost He accomplished what He had promised, He fulfilled what He had prophesied. He sent His Spirit, by which He and the Father were one, upon His Church to make it one with Him.

Under the unifying flames of that Pentecostal Day Christ began to live socially in His Church, as He had lived individually in His human body. As He took a human body from the womb of His Blessed Mother, overshadowed by the Holy Spirit, so now He took His Mystical Body or the Church from the womb of humanity, overshadowed by that same Holy Spirit. Through this Body, Christ at the right hand of the Father, continues to do the same three things He did with His physical body, namely, to teach, to govern and to sanctify.

And that is why we Catholics believe the Church is infallible, why the commands of His Bishops are divine, and why her sacraments are holy—because Christ is Teacher, Christ is King, Christ is Priest.

The Church then is a Body because it is made up of millions of regenerate souls. It is called mystical, because the bond which holds it together is not a vague spirit like "a school spirit," or "patriotism," but rather the Spirit of Love which is the Third Person of the Blessed Trinity. As

the human body is made of countless cells and organisms, as the eye is not the ear, nor the hand the foot, nor the lung the heart, but all parts of one whole, because governed by one head and vivified by one Soul, so too in the Mystical Body, the Church, the nun is not the mother, the priest is not the layman, the missionary is not the cardinal, the altar boy is not the bishop, and yet all are one, because governed by the one head who is the gloriously reigning Vicar of Christ, Pius XI, and all vivified by the same Spirit which is the Spirit of the Love of God.

This is the only social and communal thing which can conquer Communism. The world is utterly at a loss to understand how the Catholic Church has been able to maintain its unity of belief, authority and sacraments since the time of Christ. Foolishly, it says that its living unity is due to its organization and to rigid discipline. But that is not the answer. The source of the unity of the Mystical Body is not only the Holy Spirit which is the Soul of that Body, making all one in Christ as the human soul makes all the parts of the body one; it is not only the Vicar of Christ who is its head, who makes that body conscious of its visible unity as my head is the seat of the consciousness of my organic life; the secret of its unity is also to be found in the fact that she is nourished by the Divine Life of Christ which is the Eucharist. It is this point which I wish to stress.

An example will make it clear. Some years ago a Russian botanist by the name of Zimiriazeff planted a willow wand weighing 5 pounds in a pot containing 200 pounds of soil. He watched and watered this willow for five years, and at the end of that time took it out, removed every grain of adhering soil, and found that the tree which originally weighed 5 pounds now weighed 169 pounds and 3 ounces. But so little had been drained from the soil that when it was weighed it was found to have lost only 2 ounces of the original 200 pounds. Where did the 164 pounds and 1 ounce of increase in the weight of the tree come from? Not principally from anything visible or concrete. It came in great part through the leaves which were in communion with the great invisible world of solar energy.

Now in the Church something of this kind takes place. The Mystical Body has grown from a tiny mustard seed into a great living tree of life. Its increase however is not due to the human elements which compose it for, God knows, it would long ago have tumbled to ruins. It came from the communion of the faithful with the Eucharistic Christ. What the sun is to the leaf, that and infinitely more the Eucharist is to the individual soul. Each Catholic is a leaf on this great tree of life reaching out to the Invisible Reservoirs of Life and Love, which is the Eucharist, drawing into himself and into the Body of which he is a member, the strength of Him Who has overcome the world. That is why the Church is immortal; that is why her enemies can never kill her. She is nourished and sustained by the immortal Life of Christ!

Such was the method Our Lord chose to regenerate a world: not through a few select individuals, or through an organization of individuals, or even through a communion which would crush personality, but rather by becoming "incarnate" socially as it were, in a community, in an organism, or a body, which would be the salt of the earth, the leaven in the man; the light in the darkness; and a society which antedates personality and therefore one which creates it as a child of God.

Ode on a Windy Night

I hear the wind against the bolted door,
that's three times struck and struck again thrice more;
but dare I answer whilst its rude cries roar?
What makes the night so long?

Its voice accuses frightful all the trees
that bend and sing with dolour like the seas,
brings me, awe's object, to my praying knees.
What makes the night so long?

Now lost the stars and birds absented all
to me uprisen who would gladly fall
where worse than silence is its horrid call.
What makes the night so long?

As fruit is fastened to the tree until
we reach to pluck it, then the serpent kill,
so wind that tenders strength, but sickens will.
What makes the night so long?

Where sorrow's medicine is death's cold tear,
and what is love is marriage with the bier,
by wind the heart is hastened down the year.
What makes the night so long?

The fruit, the flower, the blade, the brittle reed,
the maid or mother, man, his little seed,
in wind droop, wither, die, and often bleed.
What makes the night so long?

Wind's breath of dark; it breeds the tiny worm
who rides the skull and keeps the sod infirm.
O, Sun, who ends with light his greedy term,
What makes the night so long?

I hear the wind against the bolted door,
that's three times struck and struck again thrice more;
but dare I answer whilst its rude cries roar?
What makes the night so long?

C. A. Millspaugh.

BACH AND HANDEL

By KARL SCHAEZLER

THIS year has witnessed the 250th anniversary of two birthdays which are of the greatest importance in musical history—those of George Frederick Handel and Johann Sebastian Bach. They were contemporaries and their work was cradled in the same time-spirit; and one is as great as the other. And yet, how different the two are, and how well they prove that the organic life of the spirit is indefinably abundant and free. The biographer notes, first of all, that Handel was a cosmopolite, who spent by far the greatest part of his life in Italy and (above all) England, whereas Bach never emerged from the comparatively secluded life of his home in Central Germany. In like manner the cosmopolitan Handel was a world conqueror as an artist, while the retiring Bach was sovereign in the mystical inner kingdom. Handel has been compared with Rubens, Bach with Dürer. The comparison does not, of course, hold in all particulars, but does justice to fundamental traits of artistic character.

Handel displays an overpowering splendor of sound, Bach knots with the finest art his tapestry of voices, reminiscent of the thought-laden complexity of a Gothic craft. The emphasis is placed on the dramatic by Handel the dramatist, whose noblest achievement wears the twofold form of opera and oratorio. Bach is sublimely lyrical and epic, even in the oratorio. In his own time Handel was looked upon as a pioneer; today "back to Bach" is a fruitful slogan among musicians. Therewith Bach's influence is spreading also in Anglo-Saxon lands, with which Handel was more immediately identified during the past. But both drew from the treasury of the whole of musical Europe in their time, and both served universal culture, though it is true that Bach was dead a hundred years before his work was rescued from general oblivion. Thus both were luminous representatives of the cultural unity of the West, and both were geniuses who knew how to be supra-national without ever forgetting their own national origins. Above all, both were religious artists, whose efforts culminated in the worship of God. Handel's greatest work is his "Messiah"; Bach's is the "High Mass in B Minor."

Handel, the son of a physician, was born in Halle only four weeks before the birth of Bach. At first, he was destined for another career, as were also Haydn and many other great men; and he was permitted to study music only after his extraordinary gifts had been revealed so impressively that all thoughts of the social consequences then attendant upon an artistic career were dissipated. Then he began to meet, at a relatively early time, with a great deal of outward success, and this continued to be his good fortune in a manner which Bach was never to know. Even as a twenty-three-year-old boy he registered veritable triumphs in Italy, to which country he had been invited. A few years later he was summoned to England, and there he worked and was famed for almost half a century.

It is true that he was not spared severe economic and, above all, artistic struggles with the devotees of the Italian opera, which was then still in vogue in England—difficulties which later on Gluck, Mozart and Weber would also face. But when English public opinion finally rebelled against the virtuoso nature of Italian opera, and turned instead to John Gay's "Beggars' Opera," Handel's return to favor was also insured. For he also disapproved of virtuosity for its own sake; he understood how to interest the broader public; and he worked hard to free English musical life from the weight of Italian influence.

It is true that his first successful operas were composed in the Italian mode, but this could not well have been otherwise. Italy had had almost a monopoly in this form of art, and had done a great deal for it; and it was only in the eighteenth century that deterioration set it. The riper Handel's art became, the more firmly did he turn his back on all theatricalism, in order to achieve more universal, more typical creations. And what a sense of form he had! The Largo, from the opera "Xerxes," is known everywhere as one proof of a fact for which a thousand proofs might be given. How moving his operas are, and how effective they remain even in the recitative passages, are today facts generally known only to specialists, despite the Handel renaissance which has permitted the revival of several of his works. It has been pointed out very justly that Handel wrote real musical drama one hundred and fifty years before Wagner's time. Even so, however, he was developing into an artist concerned with the universal and the monumental, so that the opera could not continue to satisfy him. The circumstances of the stage merely distracted him, and so he created the oratorio, which was freed from all theatrical necessity. This remains his most distinguished achievement.

Doubtless the most famous of these oratorios, apart from the "Alexander's Feast" and the "Samson" (which were written for texts by Dryden and Milton), are the majestic "Judas Maccabeus"

and the triumphant "Messiah." It is interesting to note that Handel made the choir the real hero of the action—a thoroughly modern innovation. In his "Israel in Egypt" the choirs have what one can only call the main rôle, while in "Belsazar" even the natures of three different peoples—the Jews, the Persians and the Babylonians—are displayed by three contrasted choirs. This artistic emphasis upon choral music was, of course, very acceptable to English musical people at that time, because they had developed choral singing more than any other musical form.

Finally, it may also be noted that Handel was one of the greatest organists of all times, and was surpassed as an improvisor on this instrument perhaps only by Bach.

The life of Bach, beginning on March 21, 1685, at the feet of that Wartburg in which Saint Elizabeth had once followed the bidding of both love and charity, was as rich in inner experience as it was outwardly poor. In the words of Richard Wagner, Bach exemplified "the history of the inner life of the German spirit"—a life which was hardly reflected, to be sure, in the conventional existence of a choir-master active in various small towns and finally in Leipzig. It was, therefore, not surprising that contemporaries who judged by externals wholly misunderstood him; and it is significant enough that he obtained his position as choir-master of the St. Thomas Church and School in Leipzig (the salary was $850 a year, reckoned in modern money) because "there was no money to employ the best." Yet at the same time Bach thus became a link in a chain extending beyond the centuries. He was the child of an ancient musical family, which had previously produced more than fifty gifted students of the art; and among his own twenty children there were three who were measurably above the average of talent in that time.

What are we to make of the fact that Bach the artist was once looked upon as old-fashioned? The era which could entertain such an opinion was an era that could not understand him. Certainly his polyphonic style was no justification for neglect; and the inability of the nineteenth century to grasp that style was a weakness that has been heavily atoned for. Today everyone admits as much; and the Catholic Church, which never abandoned a particular affection for polyphony, can point with pride to the fact that history has once again demonstrated the validity of Catholic insight even into matters of peripheral importance. Bach was, to be sure, a genius of such magnitude that he could also unfold the riches of harmony. Of him Beethoven said that he should be called not "brook" (*Bach*) but "sea" (*Meer*).

Bach began by composing instrumental music, and, as a matter of fact, never wrote an opera; but, on the other hand, he completed very many more spiritual choral works than did Handel. The organ is indebted to no other master for so many compositions of such excellence. But he also enriched the piano, the violin, the cello and the orchestra with numerous valuable and also entertaining suites, sonatas and concertos. All of them are masterpieces of form. Nevertheless, it is impossible to do a greater injustice to Bach than to conceive his art as a kind of toying with forms. It is true that his compositions are much more strictly written from the former point of view than are Handel's, and that his fugues are the most artistic and perfect things of their kind. Yet they are not formed according to one schema. Each one is wholly different from the others.

Bach's greatness rests precisely on this fact: that in spite of all formal considerations his work has profound content and even deserves to be termed music that gives expression to the very deepest mystical insight. Profound art is inconceivable without religious conviction, and in all truth the most elemental energies that are revealed in Bach's work are religious. Entirely apart from the 265 cantatas and the 389 chorals which he wrote for divine service in his church, the "St. Matthew's Passion" and the "B Minor Mass" are there to prove that Bach accomplished deeds of such permanent splendor that a modern author has rightly placed them side by side with Dante's "Divine Comedy" and Michelangelo's "Last Judgment," as being among the most sublime productions of religious and artistic creative activity. Anyone who is surprised that a Protestant of conviction should achieve one of the most extraordinary Masses of all times need not be satisfied with the purely external explanation that the Saxon royal family for whose private devotion this Mass was intended professed the Catholic faith. It is rather to be borne in mind that German Lutheranism at that time was not yet estranged from the liturgy, and that Bach was by far too earnest a Christian to have needed to attempt such a task without inner sympathy. There is no confessional music as such. While it is true that a different spirit speaks from the whole of the "B Minor Mass" than from compositions which are natively Catholic, yet only the vast dimensions of the work prevent its liturgical use.

The "St. Matthew's Passion" is, however, thoroughly music in which a faith is professed. Here the Passion of Our Lord is not only utilized for the sake of art, but is experienced in a most intimate way. Bach, in whose possession the writings of the Dominican mystic, Tauler, were found, is not conceivable apart from Pietism. Even so, this creed does not estrange him from us, since it was a question of religious feeling and not of dogma. It is very interesting to compare Bach's "St. Matthew's Passion" with Handel's "Messiah." In the second, the sorrows of Our

Lord are treated only in passing. This is symptomatic: for while Bach sorrows with the God Man, Handel glorifies the Messiah as God, and praises the Redemption as the noblest and mightiest event in the history of mankind. For this reason Handel's oratorio is more impressive than are Bach's oratorios; and while the heroic, triumphant moods prevail in Handel's music, in Bach stress is laid upon emotion.

Nothing can make this so clear as does a comparison between the two famous choirs in the two masterpieces. Bach's "Passion" is shot through as by a leitmotif by the impressive choral, "O Haupt voll Blut und Wunden," presented in constant variation. Handel's "Messiah" reaches its highest point in the jubilation of the famous "Hallelujah." Still it is a fine proof of the power of genius to bridge over cultural gaps that in England, for example, the "Hallelujah" chorus is regarded as so deeply religious that audiences arise while it is being sung; and in Germany, at Eastertime, it is often heard in Catholic Churches.

It would not do to end this paper without stressing the resemblances which are to be seen between Handel and Bach. One incident may suffice. It is a biographical and, at the same time, a tragic circumstance that both masters were afflicted in their latest years with the same physical disease; and both then displayed anew their greatness. It is true that they were spared the most terrible suffering that can come to a musician, the loss of hearing, which afflicted Beethoven, but both grew blind. In the very manuscript of one of Handel's choral songs, which praises light and splendor, this note is in the margin: "Proceeded so far on February 13, 1751; prevented from making further progress by my eyesight." And the blind master, who was really a strong personality, broke into tears when this choral work was later on produced.

Being a man who enjoyed every bit of the vision unfolded by the senses, he found his fate even harder to bear than did Bach, who lived so much within his own mind. And, in addition, he suffered more because being a bachelor he was finally quite alone, while Bach was surrounded by his family and affectionately cared for. Nevertheless, Handel also made peace with destiny. His last wish was that he might die on Good Friday, and this was almost fulfilled. On the morning of Holy Saturday, 1759, he passed away. Bach was shut out from the things of this world only a few days before he died. He suffered with the serene faith which had never forsaken him during a long life often beset with difficulties, and he was able to work almost to the end. Still, it would be difficult to think of a more proper close for his long and rich achievement than the last of his works, a prelude for a choral song entitled, "Now I Go to Stand before Thy Throne."

DISTRESS OF A MONIST

By T. LAWRASON RIGGS

IT IS not unprecedented, unfortunately, for a reviewer to discuss a book at which he has only glanced, but it is surely unheard of for him to admit that he is doing so. That I should deal with Dr. Carrel's "Man, the Unknown," that I have as yet only looked at, must therefore appear rather shameless, and doubly so to any who may suspect the abysmal completeness of my biological incompetence.

To such I reply with Themistocles: "Strike if you will, but hear me!" I do not propose to review a scientific work I have not read, but rather to review a review of it, namely, that by another distinguished scientist, Professor Raymond Pearl of Johns Hopkins, in the New York *Times Book Review* for September 29. Nor do I presume to pronounce on Dr. Pearl's purely scientific criticisms. What interests me in his extensive, conscientious, intelligent and friendly discussion of Dr. Carrel's epoch-making work is the philosophic background which Dr. Pearl reveals as his own, without ever seeming to realize that this background is extra-scientific, in the sense of being unverifiable by experimental means.

The central and startling fact about "Man, the Unknown" is, in the reviewer's words, that "for probably the first time in history the soul has taken a duly appointed place in a first-rate professional treatise on biology." "And Carrel," we are further told, "goes the whole way. Telepathy, clairvoyance, levitations, miraculous healing of the sick and some other unusual things are not only subscribed to but discussed seriously as integral and important parts of human biology." Small wonder if "Dr. Carrel's medical and surgical confrères are going to be shocked and pained in the most cruel fashion when they read, from his pen," an acceptance of the miraculous cure of various organic lesions!

Clearly, in spite of his resolute openmindedness, Dr. Pearl is among those who have been painfully shocked. The results appear in the latter part of his review, from which I select three passages: (1) "Either the methods of science furnish the only dependable way to reach a realistic knowledge of natural phenomena, capable of rigorous proof and verification at will, or they do not. There can be no middle ground or compromise." (2) "It never seems really or poignantly to occur to Carrel that man is what he is primarily and fundamentally because his evolutionary history has fashioned him that way." (3) "Man's mentality is quite clearly the end stage (up to the present) of a long and uninterrupted process of gradual progressive evolution. Much as there still remains to be learned, it is a

fact that we do know a good deal, and in some detail, about the successive steps and stages of that evolution."

One would like to ask Dr. Pearl many questions about the terms he uses. For instance: What are the methods of science? Does all ascertainable reality come within their province? Is mind a natural phenomenon? In what sense and to what extent can it be dealt with by the methods of science? Is the evolutionary process a casual entity? Is man's mentality a by-product of matter?

Yet, however his answers might be worded, the attitude toward the problem of man's nature which they would reveal seems already evident. It is a philosophic attitude, for though Dr. Pearl compares Dr. Carrel to Carlyle, since "both emerge triumphantly waving philosophical banners blazoned with very similar patterns," it is obvious that the "orthodox biological philosophy" of which Dr. Pearl speaks in contrast, is his own, and that its banner, whether triumphantly waved or not, is very tenaciously upheld. It is the banner of materialistic monism, of the system for which the only reality in regard to man is that which can be investigated by the quantitative analysis of the laboratory, and which cannot admit any spiritual reality, inexplicable and indeed unintelligible in terms of material causation, into the study either of man as he is or of the evolution of life as a whole.

This is the bone of contention; this, rather than Dr. Carrel's treatment of any special mental problem, or his neglect of evolution, is the heart of the disagreement, and the cause of Dr. Pearl's courteously moderated distress. Dr. Carrel is well aware of the fundamental clash between himself and such critics. He describes it with great eloquence and acumen in the final chapter of his book. And though nothing could be more fallacious than the comparison of Carrel with an idealistic monist like Carlyle, though, as becomes a great empirical scientist, he rejects any dualism that would make an impassable gulf between body and soul, though he even speaks of the two as "views taken of the same object by different methods," he is a dualist in the sense of seeing the recognition of mental and spiritual reality as essential to a complete study of man. Man is, he says, "simultaneously a material object, a living being, a focus of mental activities"; and Dr. Carrel refuses to oversimplify the data for the sake of monistic doctrines.

It is a truly scientific point of view. The distress that it causes in the monistic camp is not because of the disagreement between the scientific spirit and what Dr. Pearl describes as the "curious views" of an eminent scientist with a "genuinely sincere individual philosophy of life." It is because of the opposition between two philosophies of science, one narrow, self-limited, and unconscious of its own dogmatism, the other willing to acknowledge, as relevant to the study of man, the total data of human experience.

WILLIAM WATSON, POET

By JOSEPH J. REILLY

ON AUGUST 13, at the age of seventy-seven, Sir William Watson died after years of poverty and ill-health. Fate in giving him length of years made but a sorry recompense for the blows she dealt him. At twenty-nine he gained fame at a bound with "Wordsworth's Grave," which has been called a finer poem than Arnold's "Memorial Verses"; at thirty-four his "Lachrymae Musarum" in praise of the dead Tennyson extended his reputation enormously and so impressed Gladstone that he recommended him for the post of Poet Laureate. But Watson was doomed to disappointment then and twice thereafter, for Austin (to the universal chagrin), then Bridges and finally Masefield were in turn preferred before him. His sharp speech may have hurt his cause; certainly it raised him enemies in many quarters for on occasion he denounced (in excellent poetry) sins of omission of the British Foreign Office and in 1909 he published a stinging attack ("The Woman with the Serpent's Tongue") on Margot Asquith, wife of the Prime Minister, which stirred up a hornets' nest on both sides of the Atlantic.

On the outbreak of the Great War Watson abandoned the rôle of critic of his government and announced that he had "not even the most momentary doubt or misgiving as to the perfect righteousness of his country's cause." In 1917, while the conflict still raged, he was knighted, but the honor served to cancel none of his mounting debts, and in 1930 his friends had to come to his aid. Thus the warp and woof of the tragi-comedy of his life was spun to its conclusion, his fame darkened by neglect, his pride quenched in humiliaton.

Watson was no casual poet who tried his hand at verse or prose indifferently. Like his idol Wordsworth he felt himself a dedicated spirit, a lineal descendant of the royal line of poets, and though he might be a "faltering minstrel" he could not think that he "shamed his starry kin." He sought deliberately to catch their great accent and succeeded so well that at times the reader of his verse seems to hear echoes of Wordsworth, Keats, Tennyson, William Morris and Matthew Arnold. To his poetry he boasted that he gave

> "All of myself that least ignoble was"

and had not paid the world

> "The evil and the insolent courtesy
> Of offering it my baseness for a gift."

Owning these ideals, mental vigor, and strong convictions, Watson looked with disapproval on most of his contemporary British poets to whose lack of genuine feeling it was due that

> "The Muse is fallen to a thing of Mode."

He deemed them artful spinners of words skilled in the simulation of passion and either sunk in ignoble sloth or raising their voices in shrill tumult which betrayed their weakness. In this last category he probably thought of Kipling as choragus, for he himself was an anti-imperialist whom the "Recessional" angered as it angered Chesterton. Benevolent wars of conquest seemed to him a crime and the boast of Heaven's blessing a blasphemy. With a poet's prescience he foresaw in the '90's Europe drifting into war despicable because sprung from no zest for justice but from such cold and shameful treacheries as Cain's. The final sonnet of his "World in Armour" (1894) is brilliant both as poetry and as prophecy, and these lines from "How Weary Is Our Heart" (1897) echo the present-day thoughts of men of good-will everywhere:

"Of ceremonious embassies that hold
Parley with Hell in fine and silken phrase,
How weary is our heart these many days. . . .

"Yea, for the ravelled night is round the lands,
And sick are we of all the imperial story.
The tramp of Power, and its long trail of pain;
The mighty brows in meanest arts grown hoary;
The mighty hands,
That in the dear, affronted name of Peace
Bind down a people to be racked and slain;
The emulous armies waxing without cease,
All-puissant all in vain;
The pacts and leagues to murder by delays,
And the dumb throngs that on the deaf thrones gaze;
The common loveless lust of territory, . . .
Of all the evil whereof this is part,
How weary is our heart,
How weary is our heart these many days!"

Despite his insight and deep feeling in such poems as this, Watson's powers are at their highest in two other fields: first, where his meditative bent (for he was a meditative rather than a lyric poet) finds utterance in "epigrams," quatrains which reveal thought, penetration and a talent (approached among his contemporaries by Father Tabb alone) for terse expression clothed with beauty; secondly, where his critical instinct, playing with passionate sympathy about idolized poets of the great past, pierces to the heart of their mystery and reveals, interprets, illumines it in memorable and radiant verse.

Here are a few of the epigrams; in each are precision, perspicuity, the brilliant polish of a jewel:

"In mid whirl of the dance of Time ye start,
Start at the cold touch of Eternity,
And cast your cloaks about you, and depart—
The minstrels pause not in their minstrelsy."

"The beasts in field are glad, and have not wit
To know why leapt their hearts when springtime shone.
Man looks at his own bliss, considers it,
Weighs it with curious fingers; and 'tis gone."

"Onward the chariot of the Untarrying moves;
Nor day divulges him nor night conceals;
Thou hear'st the echo of unreturning hooves
And thunder of irrevocable wheels."

It is in his rôle as critic in poetry that Watson stands unique in our time. In some quarters his use of verse instead of prose as his medium was decried but Watson provided the proper answer when his own poetry reflected the passion, the power and the unique appeal of his idols and he became for a divine moment identified with them. Therein lies the distinction of "Lachrymae Musarum," of "Aubrey de Vere," of "The Tomb of Burns," of—noblest of all—"Wordsworth's Grave." All Watson's characteristics are here: his romantic sympathies, his spiritual nostalgia, his scorn of insincerty and mere modishness, his love of stately personifications which, like his restraint, reflect the eighteenth century, his mastery of technique which seems to have been a gift from the cradle, his flair for fine phrases ("impassioned quietude," "melodious blood aflame"), his genius for *multum in parvo*—for revealing a poet in a line. Addressing Wordsworth he says:

"Not Milton's keen, translunar music thine;
Not Shakespeare's cloudless, boundless human view;
Not Shelley's flush of rose on peaks divine;
Nor yet the wizard twilight Coleridge knew."

The rapid and pregnant stanzas in which he reveals the eighteenth century grown "sated with her sterile wit" and craving "a living voice, a natural tone," and the first notes of the Romantic Movement, sounded in "Collins' lonely vesper-chime" and in the songs of Burns who

"Found Poesy a-dying, bade her rise
And touch quick Nature's hem and go forth healed,"

tell more than a volume of professorial prose. Romanticism dawned with Wordsworth and Coleridge,

"Those morning stars that sang together,"

of whom

"In elvish speech the Dreamer told his tale
Of marvelous oceans swept by fateful wings—
The Seer strayed not from earth's human pale,
But the mysterious face of common things

"He mirrored as the moon in Rydal Mere
Is mirrored, when the breathless night hangs blue:
Strangely remote she seems and wondrous near,
And by some nameless difference born anew."

Watson once said that the aim of the poet "is to keep fresh within us our often flagging sense of life's greatness and grandeur." That is a noble aim, and among the gallant and gifted little clan who were true to it Watson's place is high.

Seven Days' Survey

The Church.—The Rural Life Bureau of the N. C. W. C. reports that during the past summer Religious Vacation Schools showed a gain of over 20 percent. The number of lay teachers was about the same, but there were 30 percent more religious and 70 percent more seminarians engaged in giving instruction. * * * The London *Universe* categorically denies the report widely spread in the secular press that Italian church bells were rung for the nation-wide Fascist rally of October 2. According to Canon Law church bells can be used for secular purposes only in cases of necessity, by permission of the bishop or because of lawful custom. * * * Seven American Indian girls were recently admitted as postulants to the new Indian Sisterhood, the Oblate Sisters of the Blessed Sacrament, at Marty, South Dakota. * * * The Catholic Broadcasting Society of Holland recently celebrated its tenth anniversary. It is one of the two largest broadcasting organizations in Holland and the only one with the necessary facilities for reaching the East and West Indies. The Mass is broadcast on Sundays and holydays and there are other devotional programs that are a boon to the sick. The society also provides a full range of informational and recreational programs. * * * Last year the Mission Workers of the Little Flower of New York contributed the following to the missions: 742 altar articles, 11,692 articles of clothing, 69,143 pieces of medical equipment, 5,247 packages of food and 47,387 miscellaneous gifts. * * * President Paez has promulgated a decree that all foreign clergymen must cease their activities in Ecuador within six months. Another decree nationalized church property. * * * The Catholic Farmers' Federation of Czechoslovakia now numbers 50,000, a gain of 10,000 members during the past year; they are organized into 1,034 local groups. * * * Twelve Jesuit seminarists have left Ireland for the south of France to begin a movement which will supply Irish priests to assure the maintenance of the 12,000 French parishes that have no pastors at present.

The Nation.—President Roosevelt, his armada having safely skirted Caribbean hurricanes, reached American waters and prepared to take precedence over Secretary Hull, who had been acting Chief Executive during the absence from our territory of the President and Vice-President Garner. * * * Aubrey Williams, acting as WPA Administrator during the absence of Harry L. Hopkins, announced that the blockade of work relief funds which jammed administration plans while Controller McCarl examined the legality of expenditures, had been broken and that relief projects will proceed now at an expense of over $100,000,000 a day. To make good the original prediction of President Roosevelt, 2,000,000 men had to be transferred from home to work relief in thirteen days, an admitted impossibility; but over 3,000,000 were expected to be on work relief before November passes. * * * Earthquakes were still shaking Helena, Montana, after ten days of destructive terror. * * * The Federal District Court in Peoria decided that Congress was unsuccessful in rewriting the Frazier-Lemke Farm Debt Relief Law to conform with the Constitution. The law, designed to help farm debtors, was judged to interfere unconstitutionally with foreclosures. * * * The Interstate Conference on Labor Compacts assembled representatives of thirteen eastern states in an effort to facilitate labor improvements in localities without handicapping them in competition with areas under neighboring independent authorities. The Conference called for state enforcement of a forty-hour week and presented delegates with a model minimum wage law. * * * Federal prosecution has been undertaken against exporters who shipped arms to Bolivia and Paraguay in defiance of the neutrality law which last year boycotted those warring nations. It is expected to strengthen the present measure against shipments to Italy and Ethiopia. * * * On the Gulf of Mexico several men have been killed in bloody longshoremen strikes. Two unions are competing in the Gulf ports, one said to be very conservative and the other very radical, under I. W. W. control.

The Wide World.—M. Laval's endeavors to effect a compromise between Italy and Great Britain led (October 17) to something more serious than an impasse, as London diplomats and journalists angrily demanded that France cease requesting concessions and offer tangible naval help in the Mediterranean. Correspondents were informed that Sir George Russell Clerk, British Ambassador in Paris, had called to insist that France give unconditional support to the League. It was hinted that unless satisfaction were granted, the British would seek help elsewhere. But on the next day Sir Eric Drummond, British Ambassador in Rome, called on Mussolini; and the press was informed that the way had been cleared for further negotiations on the Ethiopian question. It was asserted that His Majesty's government had no intention of closing the Suez Canal, that there was no desire to overthrow the Fascist government, and that Great Britain would go no further than its obligations to the League demanded. Rumor asserted that negotiations between the three powers (Italy, France, Great Britain) were in progress, and that Mussolini had made a peace offer. On October 19, the League of Nations adopted a three-part sanctions program, curbing the export of staples to Italy, creating an embargo against imports from Italy, and compensating "loyal" states for losses suffered through shutting off commerce with Italy. Only Austria, Hungary and Albania abstained from voting, and thus there came to pass the issuance of the greatest threat ever wielded by the League. Speaking in Worcester, England, Prime Minister Stanley Baldwin denied that the British government bore any grudge

against Mussolini's system of government, urged the strengthening of the League of Nations, and predicted that not even the United States could live up to its policy of isolation if a world war actually broke out. * * * News from the Ethiopian front continued to be sparse and colored. The Italian north army was massed in three columns focused on Aksum, Aduwa and Adigrat, and it was predicted that an attempt would soon be made to take Makale, from 100 miles below which a paved road leads directly to Addis Ababa. In the south, the army commanded by General Rodolfo Graziani were reported to have stormed and captured the fortified town of Dagneri, from which point the march toward Harar might be undertaken. Italian officers were apparently trying to purchase the support of Ethiopian native tribes as the advance proceeded. * * * The Austrian Cabinet was completely reorganized, following the decision of Prince Starhemberg to get rid of Major Fey, leader of the Vienna Heimwehr, and his friends. In a dramatic move, the Prince demanded full right to control the armed forces of the nation, in so far as these were apart from the army. Perhaps the most sensational dismissal was that of Josef Reither, peasant leader upon whose support the late Dr. Dollfuss often relied. The new Cabinet seemed more Fascist than its predecessor and therewith also more pro-Italian; and the dismissal of Fey pointed to the likelihood that more would be attempted to conciliate the Viennese working classes. Professor Dobretsberger, new Minister of Social Welfare, has an excellent reputation. * * * In choosing one-third of the Senate at elections held on October 20, France manifested a scarcely perceptible trend to the Left. Premier Pierre Laval was reelected. There was further evidence of Radical-Socialist disintegration. * * * Speaking in Berlin, Dr. Goebbels declared that in view of the troubled international situation the primary German tasks were strengthening the army and building up "moral resistance." In order that these things could be achieved, he added, "priests must remain in their pulpits while we stay on the platform."

* * * *

Syndicated Opinions.—A new industry called the "American Institute of Public Opinion" released on October 20 its first syndicated report on what the people think. The company hopes to conduct a sort of weekly "*Literary Digest* poll" and sell the results to newspapers throughout the country. The total number of votes is not given, but the principles used in getting them has been judged thoroughly scientific in business affairs, having been tested in measuring "reader interest" for periodicals and papers, the effectiveness of advertising and the size of many radio audiences. The national population is divided into various segments: by state, size of community, specific cities, rural and industrial community, and income groups (five); and the number of votes taken from each group is proportionate to their weight in national elections. Organizers of this National Weekly Poll of Public Opinion claim their results are within 1 or 2 percent of what would be obtained if the whole country voted on the same questions. The first week's question was, "Do you think expenditures by the government for relief and recovery are: Too little? Too great? About right?" Sixty percent said too great; 31 percent, about right; 9 percent, too little. Wording of the questions is of course vitally important in such a ballot, and editors who use the service are expected to interpret for themselves the material given. Persons on relief answered this first question in the following proportions: too little, 40 percent; about right, 39 percent; too great, 21 percent. Democrats voted: too little, 11 percent; about right, 53 percent; too great, 36 percent. Republicans were firm: too little, 4 percent; about right, 7 percent; too great, 89 percent.

The Olympics Question.—In Berlin the New York *Times* correspondent secured an interview with Dr. Theodor Lewald, who denied that Germany had violated the pact upon which Olympic contests are based by discriminating against Jewish and other athletes (see editorial comment). On October 21, Justice Jeremiah T. Mahoney, president of the A. A. U. (Amateur Athletic Union of the United States), addressed a public reply to Dr. Lewald, in which it was asserted that under the direction of Hans von Tschammer-Osten, Nazi commissioner for sports, all the recognized sport associations had been compelled to exude pro-swastika and anti-Semitic sentiments. He quoted in particular a warning issued through the German News Bureau that "in the future winners of athletic contests in the Third Reich may be only those who master National-Socialist ideology and who make known that not only in athletic contests but in national life they will stand up for that ideology." His letter likewise referred to the placard suspended at the entrance to the Garmisch-Partenkirchen try-outs for winter sport honors—"No Jews here!" Returning on October 21 from a trip abroad, General Charles H. Sherrill, member of the International Olympic Committee, declared that an anti-Semitic, indeed an anti-Catholic, "wave" threatened if opposition to the Olympics increased. "I have been striving for two years to accomplish one thing. That is to see that at least one German Jew is on the German team. I have accomplished that. Two have been invited. Whether they accept the invitations doesn't matter."

Tracking Down Obscenity.—During recent months, huge quantities of circulars offering erotic books for sale in the most glowing terms have been sent hither and yon, with singular disregard for the possible consequences. Among those mailed to the "Who's Who" list was one setting a very low price for what appeared to be the world's champion collection of obscene pictures. Protests to the Post Office authorities finally brought investigators to the rescue. The first victim was the Panurge Press, of New York, headed by Esar Levine, who was sentenced to three years' imprisonment on September 20. So imprudent was this "publisher" that he sent circulars not only to the clergy and to children, but actually mailed copies to officials in the United States Attorney's office. At present the guns are pointed at Ben Raeburn and Ben

Rebhuhn, said to be the guiding spirits of the Falstaff Press, Inc. In this case the defense contends that the works offered for sale are not in themselves obscene, while the government's plea is that the inducements to purchase offered young boys and girls constitute an offense against public morals. Other prosecutions are said to be under way. All this is an indication of the extent to which traffic in pornographic literature has been thriving. More spectacular was the edict issued by Mayor Edward J. Kelly of Chicago forbidding performances of "Tobacco Road" in the Windy City. This play, declared Mayor Kelly, "is just a mess of filth and degeneracy, without any plot, rime or reason for producing it except filth." But while all this was proceeding, the sale of deplorable newspapers under peculiar auspices continued apace. In Connecticut an observer found Sunday news-sellers outside and beside three Catholic churches. None offered a Catholic paper, but all did a thriving business in the Bridgeport *Herald,* a notorious scandal-sheet.

Archbishop Hinsley on Ethiopia.—In the October issue of the *Month,* Archbishop Hinsley of Westminster, England, writes of problems arising from the Ethiopian war. Chiefly concerned with the "menace to the missions" ("It is surely intolerable that the criminal folly of Christians should again so grievously hamper the evangelization of the heathen"), it also treats with clarity the problems of war, League of Nations action, and the development of autonomous cultures by more backward groups. "There can be no peace in the world without justice, and the whites, who for so long have abused their superior culture to exploit the blacks, can have peace now only by redressing the wrongs of the past." Examining the crisis realistically and regretting the attack on Ethiopia which "appears [to thinking Africans] as the one remaining country in the whole of their continent in which men of their own race have an opportunity of showing that they can reach a genuine indigenous civilization," Archbishop Hinsley says: "It comes to this, France and England are asking Italy in the interest of the new international morality to refrain from doing what they themselves rarely scrupled to do in the bad old days." Words from the Covenant of the League dealing with the mandate system, made ironic by events, are quoted and offered again as the only way out. "There remains as the only sound course the development of truly African culture with European help. . . . Unless the 'Haves' amongst the Powers come to some sort of agreement with the 'Have-nots,' unless they are willing to share their access to the potential wealth of undeveloped territories with those who are deprived of it, there never will be world peace. In a system of Collective Trusteeship for the welfare and progress of the backward races of mankind, distributed in accord with the status of the several powers, lies our only hope of collective security and of continued opportunity for the extension of the Kingdom of Christ."

Austrian Protestantism.—Opinions have been voiced to the effect that Protestants in Austria are being discriminated against by the existing government. Interest therefore attaches to the following statement which we quote from *Michael,* organ of the German Catholic Youth Movement: "A congress of all Protestant organizations interested in mutual ecclesiastical assistance met in Vienna early in September. Guests were accorded a picture of the extraordinary plight in which Evangelical Christianity finds itself in Eastern Europe, especially in Russia and in Orthodox Rumania. But the chief concern of the delegates was the situation of Austrian Protestants. The sympathies which they feel for the cultural and religious activities of German Protestantism, with which they have long been in close touch, must not be looked upon as implying treasonable political activity. Their church ought to be judged not by the mistakes of a few but by the declaration of loyalty to the government made by Superintendent Heinzelmann in behalf of the Lutheran faithful. The government sent both the Foreign Minister and the Secretary for Cultural Affairs to reiterate the Chancellor's assurance that full protection would be accorded religious liberty. If this attitude could take root in the hearts of minor officials and in the minds of those who help to form public opinion, problems would soon disappear. We have quoted these facts from Protestant sources, and can only hope that the outlook for more cordial relations between Catholics and Protestants in Austria will be speedily and abundantly confirmed." We may add our own "Amen" to this.

For the Men of the Sea.—More than one-half of the world's seafaring population of 1,500,000 are Catholics; yet less than one-quarter of the social work among the sailors today is carried on under Catholic auspices. This proportion has been growing in recent years and at London, October 4 to 7, the First International Congress of the Apostleship of the Sea took place. The two greatest needs seem to be priests and lay leaders (on ships on which there are no priests) and adequate, organized recreational facilities in port. In the opinion of several of the speakers at the Congress, including Father Martindale and G. K. Chesterton, those who follow the sea are naturally religious because their environment is the beautiful expanse of sea and sky with the accompanying rigor of the elements. Father Reinhold of Hamburg deplored the fact that so many of the seamen's recreation halls were so dingy and their facilities for genuine entertainment so limited. He said the seamen's chapel should not be a "storehouse for cheap plaster statues, oil prints, and artificial flowers, but the place where the seafarers meet Christ in His liturgy and a room for private prayer. So do not allow pious but ignorant people to put their favorite saints on every empty space in your chapel." Captain W. Coombes of the merchant marine Officers' Federation called upon shipowners to provide better working conditions and said that therein lay the answer to the problem of the drunken sailor. He spoke of the refusal to grant shore leave, which, because of the threat of unemployment, kept some seafarers from seeing their families for periods of two or three years. The grand rally in Queen's Hall, October 6, under the presidency of Archbishop Hinsley was attended by the Polish and

Portuguese Ambassadors, the Austrian and Norwegian Ministers, and a number of other members of the London diplomatic corps. At the beginning a Grail choir of 200 voices chanted the prayer for the Pope; at the close the audience, led by Dom Bernard McElligott, O. S. B., sang the Creed.

The Catholic Poetry Society of America. — The Catholic Poetry Society of America held its first meeting of the year at Fordham University in the Woolworth Building on October 22 and were addressed by the Reverend Jaime Castiello, S. J., Ph. D., on "The Psychological Sources of Inspiration." Dr. Castiello is a Mexican who has studied in America, on the Continent and in Great Britain. He is one of the leading authorities on psychology. Inspiration, he said, came from integral relation of a personality to its environment, in which relation the personality achieved a unity from the diffuseness of nature. Dr. Castiello was introduced by the Reverend Francis X. Talbot, S. J., chaplain of the Catholic Poetry Society. Mr. Clifford Laube, chairman of the executive board, and Mr. John Brunini, editor of *Spirit,* also spoke.

The Museum of Modern Art. — The Museum of Modern Art is taking the motion picture into the field of the high arts. A new department has been formed which will take outstanding films, will exhibit them and will attempt to formulate a technique for the art of moving pictures. On October 18 two films were exhibited to eight o'clock and ten o'clock audiences at the Museum. These films were: "Ballet mécanique," by Fernand Leger, photographed by Dudley Murphy, music by George Antheil, score reduced for pianola by the composer; "Cinema," by René Clair, a symphonic entr'acte from the ballet "Relache," music by Erik Satie, reduced for piano by Darius Milhaud, played by George Antheil and Henry Brant. M. Fernand Leger lectured in French on "Painting and Advance Guard Films."

* * * *

Craft versus Industrial Unions.—As if to signalize that the A. F. of L. convention by no means settled the question of horizontal versus vertical unionism, on the last day of the Atlantic City meeting John L. Lewis, president of the biggest industrial union (miners), and William S. Hutcheson, president of the biggest craft union (carpenters), punched each other in the nose. The theoretic problem was theoretically settled several days before when a resolution favoring the craft structure beat out one calling for "unrestricted" charters by a vote of 18,025 to 10,921. This vote showed the industrial unionists controlled about 1,000 more votes than they did last year at San Francisco. After this decision on principles, the fight was kept going when specific embryo vertical unions asked for extensions of their jurisdictions. Since extension of existent broad craft charters was the method by which advocates of the majority resolution proposed to meet new problems arising in mass production industries (such as rubber, radio, auto, steel, cement), the minority grew more and more angry when these extensions were universally refused. During the course of the arguments, Matthew Woll made the point—which does not seem to have made the stir one would have expected—that under existing legislation the National Labor Relations Board controls the structure of unions through its power to determine the proper units for collective bargaining. In the election of federation officers, William Green was unanimously voted to continue in the presidential chair, being nominated by John L. Lewis, considered his most powerful rival. A resolution was passed condemning Father Coughlin for forming a "dual" auto union in Detroit. Another called for an American boycott of the Olympics and of all German goods and services. The formation of a labor party was quietly voted down. The Executive Council was requested to petition Congress for an amendment to the Constitution permitting unhampered legislation on social security and minimum wages. Father Francis J. Haas spoke before the convention, commending its vitality, even as exhibited by the bitter debates, calling them "growing pains," a phrase quickly accepted by all the delegates.

Naming and Numbering the Spoils.—The Schenectady Bureau of Municipal Research has given a specific basis for criticism of the spoils system in local politics which should encourage similar organizations in other cities and thoroughly upset the local politicians boldly named in the Bureau's report. As a cold-blooded illustration, a list of patronage held by some city and county officials and by county committeemen of the party now in local control is included. The list includes less than a tenth of the persons who make up the city and county patronage system, but the use in it of actual names and jobs gives it a very rude force. Public records are the source of information: payrolls, lists of party committeemen and ward leaders, enrolled party affiliation of voters, disbursements in public purchasing, rentals of polling places, lists of election officials. The Bureau cites a number of effects obvious from the information gathered: "For the passage of budgets, bond issues and appropriations the city payrolls are used by party leaders to reward aldermen with jobs to supporters and kinsmen. . . . This and other kinds of patronage have given repeated evidence of being decisive in the most important city operations. Payroll expenditures increase before the biennial election primaries. . . . The giving of jobs on county road construction under the present bond issue is awarded to wards and towns in a way that shows relationship to the vote of the supervisors in authorizing the bond issue. . . . A majority of the 154 members of the Republican committee, or persons of the same family name or address, are on the payrolls of the city and county, and almost uniformly in accord in caucuses with the party leaders who control these payrolls. . . . Issues in local elections that concern the public safety, convenience, health and education are partly submerged by this bartering in jobs. . . . Although patronage is usually associated with backslapping and geniality, the rigors of unemployment and other human miseries in most cases mean little in the inexorable division of political spoils."

The Play and Screen

By GRENVILLE VERNON

Achilles Had a Heel

THE AMERICAN theatre owes once again a debt of gratitude to Walter Hampden. He had the belief and the courage to present this unusual play of Martin Flavin's, and to present it superbly. The fact that it will be no more on the boards when this review appears does not in the least lessen our debt to Mr. Hampden, for "Achilles Had a Heel" is a most interesting and imaginative play. Had it borne the name of Sean O'Casey or of Eugene O'Neill, it might very well have escaped some of the critical bludgeoning it received, and might even have won a measure of popular success. But it was unable to weather the verdict of the daily press. The chief fault the critics found with it was that it is a symbolic play and they thought its symbolism hazy and far-fetched.

The play has to do with the love of a Negro elephant keeper in a zoo for a mulatto girl of easy virtue, and the hatred borne to the black keeper by the white keeper of the monkeys. The symbolism consists in the fact that the elephant, realizing that his keeper is proving false to his ideals, turns against him and forces his transfer to keeper of the monkeys, animals which he detests as symbols of what is lowest in human nature The elephant is then simply Mr. Flavin's symbol of steadfastness and virtue, while the monkeys stand for just what they seem to be to anyone who has observed them through the bars of their cage. Once this is accepted, and I cannot understand why it wasn't, the story becomes as clear as day, and is told in imaginative English which does not depart from reality. Mr. Hampden as the Negro was excellent, and John Wray as the keeper of the monkeys, Arthur Donaldson as the doctor, Harry Mestayer as the tramp, Royal Beal as Jake, Howland Chamberlain as the Voodoo-doctor, and Sylvia Field as the mulatto girl, supported the star as he has rarely been supported in the past. Claude Bradgon's settings were in keeping with the imaginative quality of the play. In short, New York met a fine play and never knew it. (At the Forty-fourth Street Theatre.)

Bright Star

PHILIP BARRY is a baffling dramatist. Again and again he has shown a talent which ought to have brought him to the very top of American playwrights, and yet almost always there has been something which has stultified his work. He has literary sense, he has taste, he knows the technique of the theatre, he has subtlety of feeling, he has intelligence. Why then does he fail? To me it is because of a lack of sincerity, the sincerity which feels life at first hand and expresses unequivocally what it feels. With a few exceptions Mr. Barry's plays seem exercises in cleverness. His themes are interesting, but at the end they emerge confused, as if he hadn't taken the trouble really to think them through; his writing is fluent, at times imaginative, but there is always the feeling that it isn't quite alive, that it is arty; his characters begin appealingly, sometimes even in vivid color, but as the play goes on the color fades and the figures become pallid. It is as if Mr. Barry felt life, not at second hand, but somewhere between first and second. It isn't that he writes about sophisticated people, but that his own sophistication seems to paralyze his will. For an act or so he may keep his feet on the earth and while they are there his people live, but sooner or later he begins to rise until he hangs half way between earth and heaven, like Mohammed's coffin! In short, he is "precious."

"Bright Star" is another example of this failing. It begins interestingly, telling of the love of a young girl of good family for a self-made man, who is an opportunist. Hope Blake marries Quin Hanna, but Hanna, absorbed in his own success, never can love his wife, or at least doesn't realize he does until she is taken from him by death. Now this might be made a fascinating story, but only on the basis that Hanna is made really to live. But despite the fact that Mr. Barry gives him all the rules of life, live he does not. We might pardon Hope's somewhat ethereal quality, for her love is basically something of an abstraction, but her husband must be of the earth earthy. Perhaps Lee Tracy's performance has something to do with his failure, but I very much doubt if any actor could have made Hanna really believable. The Kate Hastings of Jean Dixon lives because here Mr. Barry has written Jean Dixon, and Julie Hayden as Hope reveals a talent which should go far. Miss Hayden is not yet quite mistress of her art, but she has in her being an implicit beauty and sweetness which is rare indeed. Not so much by what she did, as by what she was, she made the character memorable. (At the Empire Theatre.)

A Midsummer Night's Dream

THIS is Max Reinhardt's dream of Shakespeare, but despite some lovely photography and several excellent pieces of acting, the most interesting part to me is Erich Korngold's arrangement of Mendelssohn's music. There are moments when the spirit of Shakespeare is present, notably in the performance of Ian Hunter as Theseus, Anita Louise as Titania, Olivia de Haviland as Hermia, and Joe E. Brown as Flute, but more often, and particularly in the cases of Dick Powell's Lysander, Ross Alexander's Demetrius, and Mickey Rooney's Puck, that spirit was very far away indeed. With all the pains spent on the spectacle, which on the whole was pleasing, it is a pity that greater care should not have been taken with the actors, and especially with these actors' reading of their lines. Corn-fed burrs and slurred speech are not conducive to the evocation of the spirit of Merrie England. Mr. Hunter and Miss Louise show how those lines should be read. (At the Hollywood Theatre.)

Communications

THE BELFAST RIOTS

Spokane, Wash.

TO the Editor: Commenting on the Belfast riots in your issue of August 23 you said in part: "It is important to note that the conflict is in no sense of the term a religious one, but has grown out of efforts by radical patriots to unify Ireland by means of a coup d'état. While it is true that the Free State is Catholic and Ulster Protestant, the present conflict is in no sense of the term interested in creeds. . . ."

I find it difficult to justify the unqualified statement that the bloodshed and pillage were means taken by radical patriots to unify Ireland by means of a coup d'état. One could hardly call these rabid Orangemen patriots, and if so zealots of which land? Surely not of Ireland whose language, culture and creed they detest. They might well be named enthusiasts of a feverish bigotry which never rankles save by the thought of "Father Tiber" and all that the Tiber's Eternal City stands for. To me the exact contrary of your opinion seems verified by the objective facts of history. Don't you think that the gory swords of the Orange and the Green have ever been a major cause of Irish disunion and serfdom during the past three hundred years and that every anniversary of their spiteful reprisals widens the gap that divides them and lengthens the day when the lion will lie with the lamb?

Personally I would be much consoled were your diagnosis of the riots the true and only one, but the tone and content of a letter of indictment to Mr. Stanley Baldwin, Prime Minister of England, by the Most Reverend Dr. Mageean, Bishop of Down and Conor, seems to argue to a conclusion essentially different. After quoting the clause of the Government of Ireland Act of 1920, inserted to secure religious equality for all subjects in legislation, and administration, the Bishop writes:

"The present outbreak against Catholics in Belfast, extending over a period of months, has shocked all right-minded men and has evoked the strongest condemnation even from those of a different religious belief both here and in England. . . . Mobs have been permitted to hold possession of the streets, attacking Catholic people and their property, congregating outside public works and demanding the expulsion of Catholics; evictions, burnings and lootings and intimidations have occurred in every part of the city. . . . Irish Catholics have a right, a right guaranteed them by the Government of Ireland Act of 1920, to live in their native land and to earn their livelihood in it. That right has been challenged. The present position is intolerable. A sworn inquiry before an impartial tribunal is imperative—a sworn inquiry into the nature, extent and causes of the Belfast outrages. On behalf of my flock I ask you to institute it. . . . I am influenced by no political consideration. I write in my capacity as Bishop of my flock. I address you [Premier Baldwin] as the ultimate authority responsible for the Government of Ireland Act of 1920, under which the Belfast pogrom has taken place. . . ."

His Lordship's words are definite and conclusive. Nothing short of the respective rights of God and Caesar are at stake. Nor did the disturbers try to veil their true mentality on this point, for during the stampedes their typical war cries were, "Kick the Pope"—"Up the King."

When you say that one cause of violence was undoubtedly the industrial depression which has weighed heavily on the Catholic laboring class, you evidently imply that the Catholic laboring class took the initiative in the attack. If so it is to be regretted, but so far I have been unable to substantiate this implication. One fact is evident, the Catholic's right to live has been challenged—by whom? Not by the depression because they are brave folk who realize that "not on bread alone doth man live, but on every word that proceedeth from the mouth of God."

REV. JAMES E. THORNTON, S. J.

MR. ABERHART ANALYZED

Providence, R. I.

TO the Editor: In "Mr. Aberhart Analyzed," in THE COMMONWEAL for October 11, Henry Somerville declares that in his view, "formed after careful study," the Douglas Theory is a hoax. And Mr. Somerville is the writer who a few years ago in THE COMMONWEAL presented interest as "the villain in the economic piece," but did not explain how he arrived at that conclusion. Major Douglas has a better understanding of the present evil effects of a too-high rate of interest and explains how to avoid its consequences, and in addition he takes care of the problem arising out of a charge for depreciation of plant when this charge is not spent for its purported purpose. Major Douglas without doubt has as good a knowledge of orthodox economics as Mr. Somerville, but he is far in advance of orthodox economists.

The writer may speak with some knowledge of Social Credit because back in 1922 his attention was invited to the subject by Reverend P. Coffey, S. J., Maynooth College, Ireland, who was then having published a book on Social Credit applicable to the economic situation in the Irish Free State. An attempt to create discussion of the subject in this country at that time was unsuccessful.

Perhaps because the analysis of the present system by Major Douglas was so much in accord with the writer's view Douglas's fundamental principles were readily comprehended, but the details of his program seem superfluous in attaining the end desired. But the business world is at the present time sadly hoaxed into selling goods by means of the issue of government bonds, and Douglas reasonably believes that it can be beneficially deceived into accepting equally fictitious "dividends" in payment for surplus products.

In the magazine section of the New York *Times* of October 13 there is a paragraph quoted from an interview with Major Douglas, as follows: "In the United States you have created purchasing power by creating an enormous debt at the same time. We should increase purchasing power without creating debts. There can be no effective remedy by any taxation scheme. I hope to live to see the almost complete abolition of taxation,

which is a device to maintain the financial powers in control."

The idea of abolishing taxation will not be given consideration by orthodox economists, and yet Douglas has exactly conceived what is necessary for the most favorable condition of continuity of industrial activity. Of course Douglas does not mean that government expenditure will not represent a cost to the people; but the cost will be in the issuance of new money by the government for its own needs in relation to the additional private capital necessary, which will thus maintain the proper money-value of capital equipment.

The writer finds himself particularly in accord with Douglas in his opposition to the issuing of government bonds, and the first two sentences in an article entitled "The War Debt," in *America* for January 4, 1919, read as follows: "Our war debt can be a painful burden as long as the nation endures, or it may be as non-existent as disease is said to be to the Christian Scientist. This latter alternative does not contain the least suggestion that repudiation is to be even thought of." It is probable that this statement is incomprehensible to the orthodox economist, yet its discussion is practically prohibited in the economic system that would benefit by popular understanding of the proposition.

Italy has now undertaken the "painful burden" method of paying its war debt, by proposing to ship to Ethiopia goods to the value of its government obligations, thus robbing the Italian people of wealth to the value of the war debt. No great number of Italians will ever live in Ethiopia. If Italy's war debt were reinvested in Italy there would not be any cost in paying it, and therefore no profit to the financiers.

M. P. Connery.

CITIES OF REFUGE

Boston, Mass.

TO the Editor: Undoubtedly it is my fault that Mr. von Szeliski has so completely misunderstood my article under the above title. I should have written more explicitly, and hope to do so later. For the moment all I mean to do is to explain one or two points.

I do not expect "Cities of Refuge" to comprehend the entire population of the United States. They are proposed just to take care of three classes of people: (1) those now in the lists of the unemployed, who are fitted by experience, or could be trained, to maintain themselves on the land and are willing to accept this life if it is made available; (2) those with the same qualifications who, progressively, will find themselves out of a job because of the steady development of labor-eliminating machines and "improved" methods of organization and management; (3) those who do not find the present type of living good enough and want something better. These in this last class are those that would be quite prepared for the "giving up of regional and labor specialization, mass production, interchangeable parts, mechanization, centralized management," etc.—things that Mr. von Szeliski seems, for some obscure reason, to like.

Possibly 5 percent of the population might fall into these three classes, as things stand now. This number might increase to twice that in the course of years. The rest of the world would probably go on about as at present, with "mass production, interchangeable parts," and all the rest of it, though this would be rather a pity. Still, as G. K. C. said, "There is no arguing with the choice of the soul."

One other point: my censor says the plan would not work and gives specifications. He also brackets it with the Communist scheme of Fourier, Alcott and others, which certainly failed; largely because they were communistic. The plan I suggest is conceived for the purpose of averting Communism. Of course I can't guarantee that the scheme would work, but in any case it is beginning to work in actuality in a lot of places. Anyhow, it couldn't make a worse failure than the one we now enjoy.

I should like to answer all Mr. von Szeliski's questions about the source of firewood, leisure, soap, rugs, music, cutlery, etc., and I think I could do so. If I have the necessary time before his régime of specialization and mechanization achieves its final crash, I may make the attempt.

Ralph Adams Cram.

HUMANISM AND HUMANITY

St. Louis, Mo.

TO the Editor: Probably pastors of busy city parishes should not attempt theological disquisitions or even other publications however brief which require a certain precision and finish. At any rate, in preparing rather hurriedly for the press a fair copy of a paper "Humanism and Humanity" which appeared in The Commonweal of October 4 the undersigned inadvertently made three slips of the pen which—for the sake of those, if any, who took an interest in his contribution and may value it as something more than an arid piece of theology—he would like to correct in three instances.

(1) In the eighteenth line of the right-hand column of page 547, the paragraph should commence "It is this concrete, anonymous cognition, etc.," the word "concrete" being substituted for the word "complete." This correction restores the text as the writer originally wrote it and is so obviously what the sense of the passage requires that most careful readers probably made it for themselves.

(2) The last word on the twelfth line of the right-hand column on page 548 should be the word "dreadful," not the word "terrible" and was such in the original text. The change seems slight but the reason for it will be apparent to careful readers of the sentence as a whole.

(3) The third correction seems exasperatingly trivial like the second but is just as well founded and even more necessary since the writer had in mind a famous expression, better say tag, of Lucretius. The fourth line before the end of the article should mention, as many a reader must have noted for himself, "the flaming ramparts," not as it does the blazing ramparts "of space and time," *flammantia mundi moenia.*

Rev. Russell Wilbur.

Books

The Enigma

Man, the Unknown, by Alexis Carrel, M.D. New York: Harper and Brothers. $3.50.

IF EVIDENCE were required to confirm the present trend of interest in basic fundamentals, the new book by Dr. Alexis Carrel would provide the material. In its fifth printing, a month after its appearance, this unique demonstration of the scope of the experimental method proposes a mass of factual observation, which commands the attention of everyone.

The strength of this important work turns upon the expressed intention of the author to limit himself to a record of the facts which he has observed. He offers the evidence to a jury, consisting of you and me. He leaves us to our own conclusions. There is a chill atmosphere of reserve, of scientific precision, of detachment, pervading the book, which gives it a certain air of aloofness and dignity. The findings of the experimental method are offered as the data of a scientific experiment might be, without haste and without emotion. Generalizations and conclusions, which might suggest a system of morals or philosophy, are avoided as premature and the invasion of a foreign field. The whole matter of "Man, the Unknown" is left wide open, and, therefore, safe from the attack which might fall upon a premature diagnosis and prognosis.

With a modesty proper to the magnitude of his task, an occasional conclusion, a scientific guess, is ventured here and there. These personal impressions, these scientific guesses, as it were, but serve to emphasize the critical value of the main theme, the record of scientifically observed facts. For example: a miracle is stated as a scientific fact to be noted and recorded with the precision of a pulse rate or a temperature curve.

On the other hand, the reference to the extension of "affective bonds" or of "telepathic phenomena" is offered with the reserve due a personal opinion. "The psychological frontiers of the individual in space and time are obviously suppositions. . . . Their purpose is merely to inspire new experiments. The author realizes clearly that his conjectures will be considered naive or heretical by the layman, as well as by the scientist. That they will equally displease materialists and spiritualists, vitalists, and mechanicists. That the equilibrium of his intellect will be doubted. . . . But metaphysical researches must not be undertaken by amateurs, even when those amateurs are great physicists, great philosophers or great mathematicians. To go beyond one's own field and to dabble in theology or spiritism is dangerous, even for men as illustrious as Isaac Newton, William Crookes or Oliver Lodge."

This distinction between what is fact and what is merely an opinion is extremely important, for it reflects the spirit which is behind the book—a truly scientific spirit, that is, a spirit free from but not opposed to philosophic or theological implications. It is extremely important because this book will be used, on the one hand, as a weapon in evidence of the scientific naturalization of theology, and, on the other hand, it may serve to minimize for the casual reader the profound significance of revealed truth and the importance of divine authority. So interpreted, it might serve to deceive, even the elect.

The work must be received as it is presented, a condensed, but most comprehensive integration of human nature. Indeed this book might well have been entitled, "Our Supra-Natural Integration."

Every physician, every medical student and every nurse, not to mention innumerable laymen, are familiar with gross anatomy and physiology, but how few have looked upon man as an anatomical, philosophical and psychological entity, active in the fourth dimension, "time." We do not, for example, think of the skin as a waterproof, gas-proof and germ-proof covering, the cells beneath the skin as living in a gigantic marine world, blood cells as little bags filled with hemoglobin, floating about in the blood stream, and of the live and intelligent leucocyte which goes on with his life's function of devouring germs, even when placed in an artificial media. It has not occurred to most of us to number the red cells in the body, and speak casually of this total of twenty-five or thirty thousand billions. We do not ordinarily think of the brain as consisting of between twelve and fifteen billion cells, with several trillion contacts. We do not think of nerve impulses as traveling in only one direction, or of the vital importance of physiological time in organic activity. This section on anatomy and philosophy might well be lifted out of the text, and taught regularly to every medical student.

The completeness of human integration, the dependence of one part upon another, is brought into sharp focus by the author's statement that, "when a part is sick, we're sick all over."

The author's unique power to describe well-known facts is illustrated by the following: "It [the body] is, of course, composed of cells, as a house is of bricks. But it is born from a cell, as if the house originated from one brick, a magic brick that would set about manufacturing other bricks. Those bricks, without waiting for the architect's drawings or for the coming of the bricklayers, would assemble themselves and form the walls. They would also metamorphose into window-panes, roofing-slates, coal for heating, and water for the kitchen and the bathroom. An organ develops by means such as those attributed to fairies in the tales told to children in bygone days."

And again, we note the author's fearlessness in his bitter castigation of modern society. "Artists and men of science supply the community with beauty, health and wealth. They live and die in poverty. Robbers enjoy prosperity in peace. Gangsters are protected by politicians and respected by judges. They are the heroes whom children admire at the cinema and imitate in their games. A rich man has every right. He may discard his aging wife, abandon his old mother to penury, rob those who have entrusted their money to him, without losing the consideration of his friends. Homosexuality flourishes. Sexual morals have been cast aside. Psychoanalysts supervise men and women in their conjugal relations. There

is no difference between right and wrong, just and unjust. Criminals thrive at liberty among the rest of the population. No one makes any objection to their presence. Ministers have rationalized religion. They have destroyed its mystical basis. But they do not succeed in attracting modern men. In their half-empty churches, they vainly preach a weak morality. They are content with the part of policemen, helping in the interest of the wealthy to preserve the framework of present society. Or like politicians, they flatter the appetites of the crowd."

When we were very young, we knew that our father and our mother were persons, and that the neighboring boy was a person also, to be reckoned with, or directed, as the case might be. These persons, these individuals, have disappeared for us in the grown-up generalization, the unreal abstraction, mankind.

Much has been written of late relative to the general practitioner, and the community's need for his services. "Man, the Unknown" brings out the reason for this need, and emphasizes in an unmistakable manner the right of Henry Smith and Helen Jones to individual interest and attention.

It is quite out of the question adequately to cover or even successfully to point out the subject-matter of such a work as this in a brief review. It is sufficient to note that this book, released as it has been from an atmosphere of scientific sobriety, represents the most advanced thought in scientific medicine.

PALUEL J. FLAGG.

Hitler Seen As a New Mohammed

Like a Mighty Army, by George N. Shuster. New York: D. Appleton-Century Company. $2.00.

DESPITE the fact that the evolution of ideas, institutions and nations is for the most part a slow process, there come times when social forces seem to operate with concentrated intensity to bring sweeping change almost overnight. We are living in such an age, as all intelligent men appreciate. And in no part of the world is there a busier laboratory of revolutionary change than in Hitlerite Germany. For the moment it has put even Russia and Mexico in the shade. There, ideas, customs, institutions that have been almost unquestioned for generations are undergoing radical transformation. What is happening is regarded as "progress" by the enthusiastic followers of the Austrian fanatic who has become the uncrowned emperor of Germany. But wise observers both within and without Germany know that instead of progress it is a tragic "throw-back," growing out of the unfair and unchristian treatment of Germany by the Allies—creating a situation in which it was possible for such a thing as Hitlerism to arise.

Mr. Shuster has studied the whole process with care and insight. In his latest book, "Like a Mighty Army," he presents his conclusion that we are looking upon the rise of a modern Mohammed. "There is no God but Germany and Hitler is his prophet," might well be made the slogan of the new nationalistic religion which is the curse and the challenge of modern Germany. Those

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NEXT WEEK

IS CATHOLICISM A POWER FOR PEACE?, by John Eppstein, English author of "The Catholic Tradition of the Law of Naions," faces the fact that "we have a nation of which the Catholic Church is the established religion, and of which the Vicar of Christ is himself the Primate, plunging forward enthusiastically to the massacre . . . without any apparent qualms of conscience." Mr. Eppstein traces the scandal to "the utter secularization of statescraft and diplomacy," the ignorance and indifference of Caholics all over the world to their full traditions of peace and justice, and to "the usurpation by the totalitarian state of the rights of the Church and of parents which the Pope denounced." . . . James J. Walsh, in THE FIRST AMERICAN UNIVERSITY, an article inspired by the present troubles of the University of Mexico, further explodes the blind myth of prerevolutionary backwardness across the Rio Grande. He shows "that any comparison before the last hundred years of culture above and below the Mexican boundary would be almost absurd, so far ahead of English culture were the Spaniards." A century before Harvard was born the University of Mexico was giving to more than one thousand students every year the best type of college education recognized in the whole world. . . . TOBACCO MONEY, by Lawrence Joseph Byrne, states the case of a prime "depression industry" which from 1924 to 1934 earned for the "big four" units in the business net profits of $779,000,000. Out of the $640,000,000 net wholesale value of cigarettes sold in 1933, less than $14,000,000 went in wages to the workers who manufactured the product, an average wage of less than $614 for the year —a situation Mr. Byrne condemns. . . . Fulton J. Sheen will continue his exposition of THE MYSTICAL BODY, completing his contrast of Communism as a religion to Christianity based on the Eucharistic Life. In an exposition which is by no means paradoxical he shows the inevitability of "impractical" means for curing the world, "too far gone for practical solutions." Monsignor Sheen believes that "to recommend economical and political remedies for our ills today is like recommending face powder for jaundice, or an alcohol rub for cancer."

who would understand what is happening must realize that the religious struggle is neither incidental nor peripheral. It is central. It is no accident that the most stubborn resistance to the totalitarian state has been put up by convinced and devoted followers of Christ—in the Church of Rome and among the non-Roman Christians of Germany, both Lutheran and Reformed.

Having been in Germany every year for a number of years, and having been deeply interested in the great events there—both because of a profound love for the best in the German people and a fundamental conviction about the central place of Our Lord in the life of all nations—I have followed with care the developments Mr. Shuster describes. From direct personal knowledge I know that he is drawing an accurate picture and that despite his cheerfully admitted dislike for Hiterlism he is fair in his judgments.

What he deems central is the effort of the Nordic religionists to combine patriotism and religious devotion under the totalitarian state into a passionate loyalty pervading the whole of man's life. So important is this aspect of the Third Reich that after the rest of its story is forgotten this part will be remembered and its effects felt. This religion of Hitler, which came to a post-war Germany already manifesting five distinguishable religious attitudes, is an attempt at finding a common denominator for all of these. Everyone knows that the familiar idea of the Nazis is: "one people, one race, one nation, one church." What is not realized is that to accomplish this latter aim they really propose the prostitution of the existing Christian communions to the purposes of the state. Having become dominant, the state will force unity where it does not arise from true inward conviction.

Hitler himself, according to Mr. Shuster's observations, shows certain affinities with all of the five common religious attitudes of post-war Germany—Catholicism, Lutheranism, Judaism, neo-pantheism and atheism. For example, his affinity with the ancient racialism of Judaism is shown through his revival of the chosen people myth. Again, Hitler resembles those curious atheists who worship the "void where God used to be" since his "acrobatics with ethical principles" can only result in sweeping denials of what has hitherto been regarded as axiomatic in human conduct and belief.

Three basic ideas underlie the Hitler thesis: "In the beginning God created a race; the antithesis of race is the Jew (sic!); Christ whom the Jew rejected and the German acknowledged, is a teacher of eminence provided he is thought of as the Teutonic race has thought of him." These three ideas are found woven through all the teachings of the new Mohammed. Mr. Shuster explains them and then passes to a quick review of their practical effects in German treatment of the Church in the past two years. His selection of facts is admirable and he has told the story in perspective, with vividness and clarity. No other book known to me presents so well-rounded a picture of what has happened both to the Roman Church and the Evangelicals. If only for that reason—and there are others equally good—it deserves to be read by all who cherish freedom to worship God

the Father and Our Lord and Saviour, Jesus Christ. It is in this connection, I think, that Mr. Shuster senses so accurately the stake which all believing Christians have in what is going on under Hitler. The differences that divide—though they grow out of the history of centuries and cut very deep—are as nothing compared with the common interests that bind together all who name the Name that is above every name. It is no accident that the leaders of both the Catholic and the Protestant Churches in Germany sense their common danger and are quietly taking counsel together as they seek to meet it.

They feel, as does Mr. Shuster (and the present reviewer concurs absolutely), that the crux of the situation is the control of the mind of youth. In the training of these citizens of tomorrow Dr. Goebbels, the "Mahatma Propagandi," of Nazidom is making industrious use of Mr. Hitler's noble idea, expressed in earlier editions of "Mein Kampf": "You can hardly exaggerate the amount of lying it is necessary to do in order to lead the German people where you want them to go." Obviously modern youth in Germany or anywhere else are sure to believe almost anything that is told them constantly through every channel of communication—and that appears to be a part of the real convictions of the leaders whom they are taught to revere as the youth in Germany revere Adolf, the Austrian Messiah. When I was in Germany a few weeks ago I found an increasing amount of stress being laid in the press upon the supposed treason of Catholic and Protestant leaders and their common alliance with the Jew to defeat the purposes of Hitler. No wonder a new religion is required to overcome such a combination!

The man who is with Hitler the main prophet of this new religion is of course Rosenberg, the Russian trained "official philosopher of the party." His magnum opus, "The Myth of the Twentieth Century," is obligatory reading for all good Nazis. Essentially it is "the elaboration of the maxim, 'Become what you are'—the 'are' being taken to be in fellowship in the dominant German race. Man is a distillation of his ancestry and God is he who steadily reveals himself in the ancestor-man sequence. . . . German civilization will become great if it incorporates the God whom it is capable of evoking." In other words: God is to be the Cosmic Nazi. If the God of the Churches will salute Adolf the Prophet he may remain in Germany.

Mr. Shuster tells well the story of what has happened as the Christians of Germany—not the "German Christians"—have resisted the devastating program of the Nazis. He foresees a continuation of the struggle for perhaps five years more. In it he feels that all spiritual and civilized interests are involved. It constitutes a major challenge to true religion. But he does not despair. He knows the history of the Church too well. He says, "If for a few years the Church can be loyal to itself, preferring a thousand sacrifices to one compromise, there will be a resurrection of belief such as has not been witnessed in hundreds of years." I think he is right; fervently I pray that he may be. And so will all those who read this realistic, gripping tale of a contemporary development far more important even than the Italo-Abyssinian war.

HENRY SMITH LEIPER.

GOOD NEWS FOR US

Professor Henry Wells—whose translation into modern English of THE VISION OF PIERS PLOWMAN ($3.00) we announced last month—is told by the *N. Y. Herald Tribune* that he "deserves much praise for the sustained excellence and fidelity" of his "spirited text."

SCIENCE AND THE SUPERNATURAL ($3.00), Arnold Lunn's battle with J. B. S. Haldane, is already going into its second printing. Mr. Lunn is at present in this country giving lectures and looking for more biologists to combat.

The first printing of Fr. Henry Davis's MORAL AND PASTORAL THEOLOGY is rapidly melting away—for three good reasons: the excellence of the work itself, the need felt for such a work in English, and the enthusiasm of the English reviews. The *Tablet* says that "Every English-speaking priest ought to regard it as indispensable," and the *Universe* that "It is undoubtedly the best manual for people who desire a textbook of Moral Theology in their own tongue." The set of 4 volumes is $12.00; separate volumes $3.00 each. Write for a descriptive pamphlet.

And the second volume of Fr. Philip Hughes's HISTORY OF THE CHURCH ($4.00) is now ready.

GOOD NEWS FROM US

We publish this week THE WELL AND THE SHALLOWS ($2.50) by G. K. Chesterton. This is Chesterton serious and at his least paradoxical, throwing a bright alarming light on current fads and fancies. If for any reason you do not wish to buy the book, may we recommend you to keep out of range of Thomas Derrick's alluring wrapper—a picture of Mr. Chesterton, large and unhappy, investigating a well.

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Holiness and Matrimony

Married Saints, by Selden P. Delany. New York: Longmans, Green and Company. $2.00.

IN THIS posthumous work, the late Dr. Delany gives a series of excellent sketches of the lives of nineteen outstanding men and women down through the Christian ages, most but not all of whom are inscribed on the calendar of saints. He has selected those who have known the duties, the joys and the trials of the married state principally because so few married people have been elevated to the altars, which fact, he says, "raises the query whether sanctity is necessarily incompatible with married life."

Perhaps Dr. Delany has stressed this just a little too strongly because it has never been seriously implied that marriage and sanctity, even heroic sanctity, are mutually exclusive or that the Church has considered those in the married state, whose lives had reached a high level of perfection, less worthy of canonization. But it is in accordance with reason that those who live in virginity and celibacy, in order to devote themselves more completely to the contemplation and service of God, can reach a higher state of sanctity than those whose lives are divided between the things of God and the human interests of men. Father Delany fully recognizes this. He observes, however, that retirement from the world is not the only road to sanctity and that there is no reason why more of those engaged through duty or circumstance in secular pursuits and concerned in ordinary human relationships, who have reached the higher plane of perfection should not have placed upon them the Church's mark of sanctification. In Father Delany's opinion there is urgent need of this recognition and such action, he believes, would "hasten the return of the world to a Catholic culture and diffuse more widely the contagion of Catholic sanctity." One may feel sure however that Father Delany would be the first to admit that all this may be left safely to the wisdom of the Church.

Among those who have lived in great sanctity in the married state, but who have not yet been raised to the altar, whom Dr. Delany has selected for our contemplation, are Frederick Ozanam, Louis Veuillot (whom Ozanam accused of "exciting the passions of the faithful"), Lucie Felix-Faure Goyau, Elizabeth Leseur and three whom he calls apostles of Catholic Action—Giambattista Paganuzzi, Guiseppe Toniolo and Ludovici Necchi.

PATRICK J. WARD.

Social Analysis

The Great Change, by Richard T. Ely and Frank Bohn. New York: Thomas Nelson and Sons. $2.00.

THE "GREAT CHANGE" spoken of in this book is scheduled to be the reconstruction of our social order which will climax the changes brought by the Industrial Revolution and the new way of life and habits of thought that accompany it. To a Marxist it would probably seem definitely reactionary and dangerously Fascist;

to a through conservative, scatter-brained; to a New Dealer, perhaps constructively critical.

The whole "scientific" side of Socialist criticism (and, indeed, economic criticism in general), the analysis Socialists claim to base their whole position upon, which states that it is a physical and mathematical impossibilty to have a prosperous exchange economy, is not granted a serious hearing. Geographic and racial theories of national temperament, democratic processes and world history furnish meat for Fascist criers. The proposed creation of a somewhat militarized version of Sinclair's E. P. I. C. would offend almost all groups. The conservative, besides the "work army," would find economy in toto more planned than he could well stomach. The land utilization suggestions (the most attractive in the book), although they claim to avoid "regimentation," might likely seem bolshevistic. The New Dealer, in addition to pats on the back, would be pleased with an amiable belief that all things are gradually possible by education, democracy, patriotism and a "professional" and enlightened capitalism.

It is an odd book that grows odder as it goes along. So many values one appreciates, so many evils one deprecates, are recognized that a reader is likely to be disappointed as the book sets forth not an increasingly clear analysis of conditions, motives and possibilities, but an increasingly confused list of uncoordinated desires, opinions and unexplained judgments.

PHILIP BURNHAM.

The Catholic Family

Katholische Familienerziehung, by Dr. Friedrich Schneider. Freiburg im Breisgau: Herder and Company. 540 *m.*

STUDENTS of parent education should welcome this scholarly and timely volume. Professor Schneider is not only a renowned educator but also the father of a family, hence one finds combined in his book an exceptional amount of both theoretical and practical information regarding family life and the training of children within the home. The volume is very fittingly entitled "Catholic Family Training." The findings of modern child experts are happily combined in it with religious principles and motives.

The major part of Dr. Schneider's work is devoted to specific phrases of child care and training. Much of the remainder treats of the family environment. Specific topics discussed are the following: the choice of a life partner, pre-natal care of the child; baptism and patronal saint; the religious atmosphere of the family, reward and punishment; play and work; the religious training of the child; intellectual training, musical training; problems of adolescence; the study of one's family history. A particularly lengthy and practical chapter deals with the child's literary training, special sections being devoted to topics such as story telling, reading for the child, the little one's own reading, and the movie theatre. The chapter closes with a twenty-page list of books for children, prepared by Professor Joseph Antz, of Bonn.

EDGAR SCHMIEDELER.

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Lake Erie's Hero

Oliver Hazard Perry, by Charles J. Dutton. New York: Longmans, Green and Company. $3.50.

THIS book has only one predecessor: a two-volume family memorial which appeared in the year 1840. The moral for us is that Perry's fame has been maintained without biographers. Every schoolboy knows how he licked the British, and what he said about it. To this knowledge there is not a great deal that Mr. Dutton, or anyone, can add. The trouble is that the life of such a man as Perry does not very readily lend itself to the customary technique of biography. His character was revealed, and his reputation founded, on a single episode. His career began, and ended, in about two hours and a half. He was like the boy who saved the dike: what happened to him before and after was of no great importance, even to himself. His story should be written in a ballad; then there would be no need of a biography.

Nature in Poetry

Georgic Tradition in English Poetry, by Dwight L. Durling. New York: Columbia University Press. $3.00.

THE ENGLISH eighteenth century gradually adopted an air of nature-loving, but the point of departure was affection for Vergil. All this is, perhaps, another proof of several ways in which Oscar Wilde's dictum concerning nature as an imitator is true. But Dr. Durling has contented himself with writing a scholarly and temperate history of the "Georgic tradition" from Philips to our time. He makes available very much information the student of verse could otherwise hardly find. Thomson is necessarily the main course.

Shop-talk

A Publisher Speaking, by Geoffrey Faber. Boston: Houghton Mifflin Company. $1.00.

WHAT goes on inside the publishing business is perhaps more of a "mystery" than it deserves to be. Mr. Faber is a skilful English book-man, who manages to render impressive such verities as the perennial importance of economic calculation and the equally abiding truth that the public can't be fooled all the time.

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